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ABSTRACT

This manual contains selected materials and ideas generated during the multicultural program implementation at Fremont Elementary School in 1974-75 which was funded under ESEA Title I. The program included: (1) the consecutive concentrated study of five individual cultures and (2) a comparative multicultural approach built around five basic themes. While it is believed that it is essential to develop positive self-concept and intergroup relations, multicultural awareness is seen as necessary to understand the different human experiences of people who come from different cultures and ethnic groups. In the school, multicultural awareness was attained through implementation of the following areas: cultural curricula, multicultural curricula; curriculum based on classroom cultural and ethnic population; integration of multicultural awareness into basic subject areas of math, reading, language; and chronological recognition of events and holidays across cultural lines. This project was developed for elementary grades as a formal approach to begin or enrich multicultural studies. Although much of the content is deemed to be appropriate for kindergarten to sixth grade, special emphasis is given to grades four through six. (Author/JM)

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Multi-Cultural Understanding

ELEMENTARY AND SECONDARY EDUCATION ACT

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TITLE I, PART B
INCENTIVE GRANT

UD 016 210

RIVERSIDE UNIFIED SCHOOL DISTRICT
1975

ELEMENTARY AND SECONDARY EDUCATION ACT

TITLE I, PART B

INCENTIVE GRANT

MULTICULTURAL UNDERSTANDING

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PREFACE

This manual contains selected materials and ideas generated during the multicultural program implementation at Fremont Elementary School in 1974-1975. The program consisted of two parts: (1) the consecutive concentrated study of five individual cultures, and (2), a comparative multicultural approach built around five basic themes. An accompanying pamphlet describes the goal and contents of the dissemination procedure which includes -

- a slide tape multicultural program
- a film strip and cassette for each of the five cultures studied: Black, Asian American, Native American, Mexican American, and Anglo
- an activity file of learning center and classroom multicultural activities.

The project was funded under an ESEA Title I, Part B Incentive Grant.

Julie Peters
Coordinator

INTRODUCTION

Goals of Multicultural Education

by Dr. Carlos Cortés
Associate Professor of History
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The primary responsibility of our school system is to train good citizens for the future - good citizens of their communities, good citizens of our nation, and good citizens of the increasingly interdependent world. Multicultural education, education for an understanding of the culturally pluralistic and multiethnic reality of our nation and of the world, provides a key to the development of better citizens. Through the complete and sensitive application of concepts and strategies of multicultural education, schools can help prepare young people to live and contribute more effectively and constructively in a world in which intergroup understanding and mental flexibility will continuously become more critical factors.

As I see it, multicultural education should have the following four basic goals: (1) It should help students develop their basic skills, principally the oft-cited reading, writing, and arithmetic. (2) It should help students develop better understanding of their own backgrounds and better understanding of other groups which compose our society and the world. (3) It should help students develop a commitment to the building of a better nation and a better world for all. And, (4), it should help students develop the skills for building that better society. Let us look more closely at these four goals.

First, how can multicultural education serve as a process for developing basic skills? Despite all of the sound and fury about going back to basics and how such "fringe" subjects as ethnic studies take away from good fundamental

education, there is no intrinsic conflict between education in basic skills and multicultural education. Imaginatively and sensitively used, multicultural education can be a boon to basic skills education. The use of materials with interesting ethnic content can provide the impetus for the learning of basic skills. This may be particularly true for students of ethnic backgrounds. Such students should find that reading materials and mathematical problems which relate to their heritage and experience are stimulating sources for basic skills development. Beyond this, all students should benefit from strengthening basic skills by reading about people of diverse backgrounds and tackling mathematical problems which reveal multicultural realities. What a double benefit to students and to society! At the same time that they learn basic skills, students learn about each other.

This leads into the second major goal of multicultural education - to develop better self and intergroup understanding. This does not mean its goal is to develop knowledge or tolerance. Knowledge, the accumulation and memorization of facts and ideas, has no inherent value in effective multicultural education. Nor is tolerance, the blind acceptance of anybody or any group, a worthy goal. Clearly, we do not teach tolerance of Adolf Hitler, of others who have committed mass atrocities, or of giant narcotics combines. As much as multicultural education challenges blind intolerance, it does not seek to replace it with equally blind tolerance. Rather, a goal of multicultural education is understanding - the understanding by students of the experiences and cultures of the groups from which they come or belong, and the understanding of the experiences and cultures of groups from which others come or belong.

Such intergroup understanding is not a blindly amoral tolerance. Rather, it is the rejection of blind intolerance based on stereotypes, misinformation,

and prejudice. It is the realization that people can never fully understand themselves or others without an understanding of the ethnic and cultural groups to which they or others belong.

But understanding, alone, is not a sufficient goal for multicultural education. Understanding, alone, is morally arid. To "understand" another group might simply be to possess weapons to harm, exploit, oppress, or discriminate against that group. To prevent the creation of a society of such "understanding discriminators," multicultural education must aim for a third major goal - to develop commitment to the building of a better nation and a better world for all. This moral component of multicultural education is critical. The teaching of young people to believe in the goal of a better society for all people of all ethnic and cultural backgrounds is an essential part of multicultural education, and should be an essential part of all education.

Nevertheless, there must be one more goal in multicultural education. Commitment to a better society is not enough. Multicultural education must help equip students with the skills to build that better society. This does not include basic skills, but rather, societal skills - critical analysis, the understanding of governmental processes, a solid conception of the meaning and function of power, a grasp of economic realities, a capacity for logical decision-making, and a realization of the potentialities and limits for different kinds of individual and group action. Few things are more depressing than watching committed people waste time and effort in ineffective and misdirected action. Multicultural education must have as a prime goal the preparing of people for effective action, a basic element of effective citizenship.

PROGRAM EXPLANATION

In the Spring of 1974, the Riverside Unified School District received notice that Elementary and Secondary Education Act, Title I, Part B funds were available as an incentive to develop an innovative approach in an area of education. The Special Projects Office thought that a program for developing multicultural understanding had great potential for improving the quality of education for children in our schools.

Believing that developing a positive self-concept and better intergroup understanding is an essential goal of education, multicultural awareness was seen as a vehicle for understanding similarities and differences of human experiences of people who come from different cultures and ethnic groups. In the school, multicultural awareness was attained through implementation of the following areas:

1. *Cultural curricula*
2. *Multicultural curricula*
3. *Curriculum based on classroom cultural and ethnic population*
4. *Integration of multicultural awareness into basic subject areas of math, reading, language, etc.*
5. *Chronological recognition of events and holidays across cultural lines.*

This project was developed for elementary grades as a formal approach to begin or enrich multicultural studies. Although much of the content is appropriate for kindergarten to sixth grade, special emphasis is given to grades four through six. Students and teachers involved in this innovative approach developed deeper understanding and appreciation of themselves and others. Through their multicultural studies and experiences, children began to recognize how people are both alike and different.

A team of elementary school teachers, school staff, university professors, and graduate students planned and developed the multicultural curriculum, sharing their strengths. They found themselves increasing in interest, enthusiasm, and new awareness about their multicultural studies. These feelings were also evident in the children's behavior as shown in:

Improved school attendance

Excitement for learning

Increased sensitivity to individual differences

More communication with parents about school.

Through a variety of multicultural activities and experiences, students and teachers gained a better understanding and awareness of commonalities of human experiences across cultural lines.

Fremont Elementary School, in Riverside, was selected as the school site for development and implementation of the multicultural program. Six teachers in multi-aged fourth to sixth grade classrooms chose to participate in the development of curriculum materials and field testing of activities. Graduate students, under the guidance of Dr. Carlos Cortés, University of California, Riverside, researched materials and generated ideas appropriate for multiculturalizing themes for each cultural event.

The school year was divided to study the five identified cultures: Black, Asian American, Native American, Mexican American and Anglo American. Each time segment included four weeks of field-testing materials and activities. The time segments were designed in such a way as to depart from the usual Black History Week or Cinco de Mayo approach. In addition to the development of the cultural base of knowledge about each group, a take-off event and a multicultural theme was established to link the experiences of the target

group to the experiences of other cultural groups in the United States and around the world. This was the essence of the multicultural approach.

Base Culture	Take-Off Event	Multicultural Theme
Black	Black History Week	Where did I come from?
Asian American	Sendai Sister City Week	How do others live who are like me?
Native American	Ramona Pageant	How do people of various groups relate to each other?
Mexican American	Cinco de Mayo	How have people struggled for their ideals?
Anglo	Flag Day	What do symbols mean to me and to others?

After this initial orientation was established, it was necessary to work out implementation procedures. The teachers decided to study the cultures in their afternoon hour which is usually designated for social studies, health, etc.

Each had their own specialty, and for one hour each, they taught that specialty to each of the other classes. The multicultural approach was interwoven throughout the entire curriculum.

The most significant element that surfaced during this project was the kind of relationship that was established between teachers and students. People felt good about themselves and they communicated openly. Teachers were excited; therefore, the students were excited. Teachers were learning; therefore, the children learned. The teachers felt good about the other teachers in the group and children became more accepting of their peers.

STAFF DEVELOPMENT

It was discovered very quickly that before a multicultural education program could be implemented, it was essential for those persons involved to participate in a staff development program. Returning to the stated intent of multicultural awareness, to develop a positive self-concept and intergroup understanding, those involved in this project discovered that many adults who work with schools do not themselves have positive self-concepts, do not have a cultural identity, and do not have a viable definition or understanding of culture.

Goals and expectations which had been defined for students were appropriate for adults, but the processes for achieving these goals differed. Using Dr. Eleazar Ruiz's "I am lovable and capable" technique, teachers, aides, and parents were given the opportunity to spend the time reasoning out and justifying their strengths to another adult. Some adults found this exercise difficult, but given the encouragement and support from other adults, each person was able to respond to the statement. Many adults were able to easily name their deficiencies, but did not afford themselves the luxury of considering their strengths and why they are lovable and capable human beings. We believe that in order to promote a positive self-concept in a child, the adult must be able to feel good about himself and be able to verbalize it to others.

Another aspect of feeling positive about oneself is the identification of a cultural or ethnic identity. The actual labeling, be it German, Bolivian, or Chadian, is not as essential as the tracing back in time to parents, grandparents, great grandparents and the establishment of some type of origin. The intent of this exercise is to discuss heritage and to recognize the

individuals' origins, what is important to them, and how these important factors transpired. Some questions that might be asked of a person when inquiring about his cultural heritage are: what is his country or state; what did his relatives do; what language did they, or do they, speak; when did they come to America, California, or Riverside, and why or how; what is his last name, etc. These are the kinds of questions which help to establish an identity and build the base upon which to add information pertinent to the existence of one's personality, traits, characteristics, and the substance of one's values.

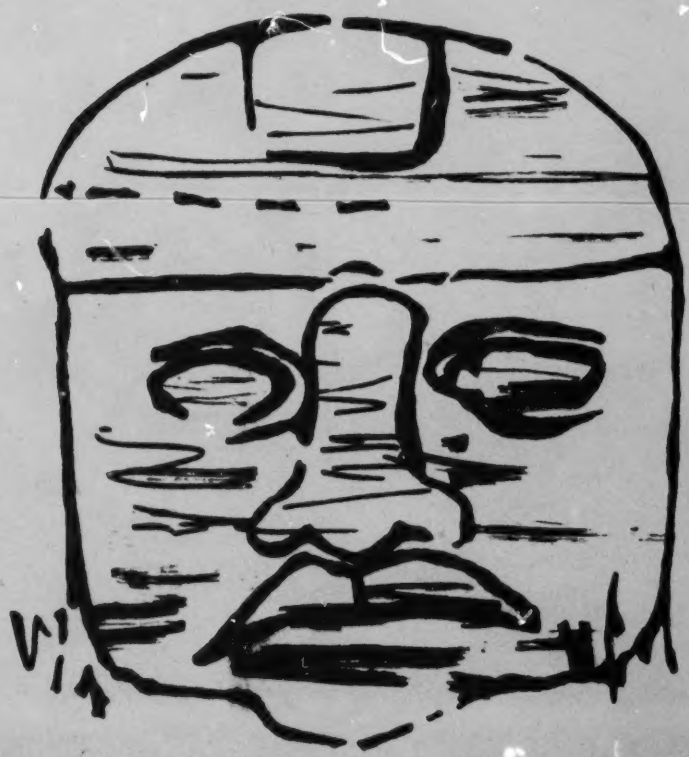
It then seems important to spend some time recognizing what each individual values, and by closing one's eyes and imagining some place at home which is one's favorite or most valued, individuals are able to go another step towards identifying themselves and recognizing their individuality and importance as human beings. Typical items of value are books, pictures, records, music, clothes, food, jewelry, and plants, but the valued item itself is not as significant as how it serves to make you feel good or to remind you of another time, place, or event which is important to your existence.

Through these experiences, adults begin to broaden their definition or self and to realize the ways in which their own self-concept can be improved. The concentration should be on experiences which reflect one's accomplishments.

Most significant in staff development is participation in activities which are intended to build up individuals rather than break down self-images. Positive communication is more easily accepted than negative remarks aimed at exposing sensitive areas of one's personality. By learning about what people are, rather than what they are not, an individual has the data needed to develop a

relationship. When one's attention is concentrated upon what someone is not, it is very difficult to have a basis for communication.

In addition to the self-concept orientation towards multicultural education in staff development, accurate and authentic pictures of the different cultures must be presented to the adults in order for them to give realistic and factual information to the students. Representatives from different cultural groups should be invited to show slides, share experiences, and describe cultural traditions. It is important not to expect every member of a cultural group to be able to give this type of presentation. Local colleges and high schools often have "experts" who have studied cultures in depth, and are able to present a unique viewpoint about a culture.



PARENTS AND RESOURCE PEOPLE

Parental activities during the year included:

1. The sharing of materials
   a) a poetry book by Black poetess Nikki Giovanni
   b) valuable Asian dolls and other precious dolls to celebrate Japanese Doll Festival
   c) a personal story about the Queen Mary
   d) cultural artifacts
2. One mother came to school with Japanese kimonos, and after dressing her two daughters and a teacher, she supervised their dancing at the Asian fair.
3. A granddaughter came to school for the Indian Pow Wow and made tortillas for the children to sample.
4. Many parents, along with children and staff, attended field trips to the University of California, Riverside Dance Festival and the Ramona Pageant.
5. Many parents came to Open House and viewed the cultural filmstrips which had been developed through this project.
6. Parents offered support to their children who wanted to share what they had learned.
7. Parents helped children work out answers to questions about different cultures and ethnic groups.

Children became excited about their experiences and went home describing what they learned. When parents asked their children, "What did you do today at school?" they did not respond with the standard, "Oh, nothing." They said, "Wow, we did this" or "You should see the pottery we made" or "We learned

today about the President" and, "Did you know that anyone can be President?" Thus a communication network between home and school was established. In this casual way, we were able to involve parents because their children had developed new understandings from their multicultural experiences.

We found that parents, relatives, friends, and neighbors of students and staff are the best and most reliable resource people to involve in a multicultural program.

FIELD TRIPS AND SPECIAL CULMINATING EVENTS

Field trips, in conjunction with the multicultural project, were planned to correspond with what the children were studying in both cultural and multicultural areas.

December	University of California, Riverside International Dance Festival	90 parents, staff and children
February	Black Fashion Show	Entire school
	Soul Food Luncheon at Fremont Elementary School	200 staff and children
March	Lunch at Palace of the Dragon	200 staff and children
	Asian Fair	Entire school
April	Mockingbird Canyon and Buttercup Farm	200 staff and children
	Indian Pow Wow	Entire school
	Ramona Pageant	90 children, 55 adults
May	Two Professional Mexican Dance Groups	Entire school
	Mexican Luncheon	200 staff and children
June	Independence Hall	200 staff and children
	Marine Band and Picnic Lunch	200 staff and children and 35 Marines
	Queen Mary	200 staff and children

Teachers prepared students for the specific field trips by outlining goals and objectives related to multicultural education. The students' interest was reflected in their attitude and behavior. The accepting relationship between students and adults was observed and verbalized by parents who accompanied classes. Students emphasized the positive aspects of the field trips and were able to cope with the minor inconveniences such as time delays, etc.

Since the trips were pertinent to what the children were studying, the interest level was very high. The trips and culminating events were an important part of the multicultural program because they provided students with an opportunity to enrich their classroom experiences and share those experiences with others. As a part of the cultural studies, a culminating event was planned in order for the students to share what they had learned with the other students at school.

To culminate the study of the Black culture, a soul luncheon was catered by a local high school. Children from the six classrooms were given the opportunity to taste new foods. A play, about Martin Luther King and the bus boycott, was presented.

An Asian Fair was the culminating event for the study of the Asian culture. The students displayed materials and demonstrated cultural activities. Students and staff wore appropriate Asian dress. Students learned from other students, resulting in an exciting atmosphere.

To draw together their new awareness from the study of the Native American culture, students viewed and participated in a dance around a bonfire led by a Boy Scout group. A pow wow followed, in which students shared information they had learned, with the rest of the school. For this event, students were even more precise and thorough in their explanations and demonstrations.

The culminating event for the Mexican American culture consisted of a luncheon and a program with students singing songs, explaining the Mexican flag symbolism, pledging allegiance to the United States flag in Spanish, and performing regional dances.

To conclude the study of the Anglo culture it was decided to have a Traveling

Minstrel Show. Other classes invited students to their rooms to explain and demonstrate various aspects of the Anglo culture.

These events were special days; an exciting and rewarding experience for all teachers and children involved.

CULTURAL CURRICULUM

One aspect of multicultural education is the cultural study approach which is building a base of information, knowledge, and understanding while giving an authentic and clear picture of specific cultures. Within the school year we studied five cultures: Black, Asian American, Native American, Mexican American, and Anglo.

During the planning week prior to the study of each culture, teachers met to decide on the area of study within the cultural context. Teachers chose an area based upon interest, knowledge, familiarity, experience, or the desire to learn more about an unknown aspect of that culture. With six classrooms involved in the project, and three weeks designated for implementation, it was decided to have each teacher prepare his or her specialty and share what they had learned or collected with the other classes as well as their own. This resulted in a team-teaching approach.

The following topics for each culture serve as suggestions for beginning cultural study but should be expanded to include as many aspects of the culture as can be incorporated:*

Black Culture	Art Music and Dance Discrimination - Role Play Poetry Mathematics - Benjamin Banneker Black History - Focus on Individuals
Asian American Culture	Art Poetry - Haiku and Cinquain Medicine and Cultural Tradition Dance and Music Present-day Problems of Asian Americans History - Asian History in California

*A file of classroom and learning center activities was developed.

Native American Culture	Art Dance and Tribal Traditions Local Indian Tribes - Southwest Indians Indian Chiefs and Leaders Myths and Legends North American Indians
Mexican American Culture	Art Mexican Heroes - Biographies Dance and Regional Costumes Mexican Flag Symbolism Music
Anglo Culture (American - Composite of all Cultures)	Art Westward Movement American Music and Dance (Patriotic Songs and Square Dance) Scenic Wonders of the United States The Presidency Colonial America

Additional possible topics for any culture are:

Literature	Folklore
Toys and Games	Sports and Recreation
Architecture	Homes and Shelters
Humor	Foods

In addition, it is preferable to expand from the five culture orientation and divide the school year to include:

Black	Australian
Asian American	European
Native American	Russian
Mexican American	South Pacifican
Anglo	
American (All Ethnic Groups)	
Latin American	Indian (from India)
Arabian	Other geographical areas

With this type of cultural study or orientation, it is possible to promote sharing between teachers and children and thereby encourage an exchange of ideas which produces enthusiasm and excitement. Teachers are able to develop areas of expertise within each culture and to expand their capabilities.

Another suggested orientation is to take a different topic and have each of the six teachers approach the topic, for example, art, music, or history from a different cultural perspective (Black, Asian, etc.). In this way, students would have the opportunity to approach a subject from a multicultural viewpoint.

MULTICULTURAL CURRICULUM

Multiculturalizing, as conceived by Dr. Carlos Cortés, of the University of California, Riverside, refers to activities in which children develop an understanding of the commonalities of human experience - that is, how all people are both alike in some respects and different in others. Each morning, within reading, mathematics, language, social studies, and other subject areas, teachers implemented the activities which had been developed through research by the University of California, Riverside graduate students under the direction of Dr. Cortes. Strategies related to multiculturalizing were both cognitive and affective and included a broad spectrum of activities which seemed appropriate for the development of self and intergroup understanding.

WHERE DID I COME FROM?

by Janislee Abella

The first unit of the Fremont School multicultural project was based on Black Americans as the primary focus group. Black History Week was used as the basis for developing the multicultural common denominator theme, "Where did I come from?" Cultural histories, as a common thread of experience for all groups, were emphasized. This theme gave students the opportunity to explore not only their own ethnicity, but also that of each of their classmates. By stressing both commonalities and differences within and among groups, inter-group relations were strengthened.

Two methods were used to combat negative stereotypes of groups and to encourage students to study both theirs' and others' heritages. Since prejudice often stems from perceived color differences, the first method employed was a work-up lesson based on the book, The Color of Man, by Robert Cohen. This book was especially written to deal with stereotypes and to dispel myths about ethnic groups. By concentrating on four questions, the students were able to develop an introductory understanding of why people are the color they are.

The first question was, "What is color?" Color is an experience common to all humankind, and children especially identify with colors at an early age. No matter what language we speak or to what nation we belong, we all see the sky as blue, the earth as brown, and fire as red. Of course, interpretations of color are different. The second question was "Where does color come from?" This area dealt with genes and their function. Since heredity is not the only thing that influences our color, the location and climate of other countries was discussed. The third area of concentration was on universal commonalities

of humankind. For instance, all people belong to the same species, the cells of the bodies are alike, and doctors can transfer skin, bones, or blood from one person to another, which probably means that we all have a common origin. Acquired differences and hereditary differences were explained. But of all the differences among human beings, color is still the easiest to see. The last topic was the concept of color used as a means of discriminating against certain groups. The children were then asked to explain where prejudices based on color come from, utilizing information from Color of Man and other sources.

The second type of inquiry was an ethnicity search. Each student explored his own family background and recorded it in his Family History Book. Some questions asked included: what is your whole name, why was this name chosen for you, what is the national origin of your last name, and where were you born. Students shared their names with the class, along with the reason that particular name was selected by their parents. Spelling tests were used to familiarize the students with classmates' names. Activities became a focal point for learning different nationalities of groups. Projects were undertaken which included counting categories and combinations of names, or seeing how many similar names are used universally. In this way the encyclopedia could be utilized. Students pinpointed their ancestors' places of origin, placing their names in those locations. By teaching the students methods of research, reading and conversational skills were markedly improved. Also, the students' curiosity about themselves and others led to more interaction with fellow students.

The enthusiasm shown by students and teachers alike for this multicultural project warrants further use in the future on all grade levels. Certain themes can become dynamic social forces for children inexperienced in interrelationships with ethnically different peoples.

WHERE DID I COME FROM? - LESSON #1

The characterization of the United States as the "nation of nations" is time-worn, but the truth of the cliche is undeniable. Except for the native Americans, the other inhabitants of this country belong to all peoples. Had each cultural or racial group been allowed equality throughout our history, we might not have such events as Black History Week. We would have been one people. Laws prevented this along with social customs, but both can be changed. Each minority group should have the option to acculturate and assimilate into the mainstream of society or to retain old world ties, which includes a different language and culture than English, without fear of recrimination and discrimination.

Multicultural education is like a child in infancy. It must be allowed to blossom into adulthood by taking one step at a time and pausing when necessary. Certain themes become dynamic social forces for children inexperienced in inter-relationships with other cultural groups. An interest and rapport are thus established between culturally different groups and hopefully the end results are binding friendships and the loss of prejudices. Children's prejudices are acquired through contacts with their parents, relatives, teachers, and friends. Regardless, many children resist even these pressures and block out the negative significance of prejudices. We need to reinforce these positive energies. This can be done through a series of question and answer periods.

QUESTIONS: Do you ever think about where you came from and why you do things a certain way? Or why you are a certain color? Or why your hair is black or brown or red or blonde? And your eyes are brown or green or hazel or blue or gray? Or why you have freckles? Can you change the color of your skin? How about your hair and eyes? In some cases you may be able to do so. What is color and what does it mean to us? (Introduce material from The Color of Man)

QUESTIONS: Each of us look at our family tree and history; talk to your parents and grandparents and relatives. Do you think it is important to know where you came from? Do you think people are treated differently because of this? Why? Consider your customs or beliefs. There are no good or bad customs or beliefs or skin colors - only differences. Each individual is unique and important, even if he seems different. There are things that everyone has in common: struggles, needs, dreams, and memories. But each person's history is unique; it is who one is and where one has been. We can all be proud of our histories.

Consider the differences and similarities in peoples' histories. What would some resemblances be? Hunting and gathering, agriculture, family life, social life, political life, armies, heroes. . . what else? And the differences? Languages, foods, customs, religions, music, clothing, and many more.

From these questions and observations, incorporate the various histories of ethnic groups to answer the question, "Where did I come from?"

WHERE DID I COME FROM? - LESSON #2

THE COLOR OF MAN, by Robert Cohen, Random House Publisher/New York

This book was especially written to deal with stereotypes of races. Mr. Cohen deals scientifically with the subject of color pigment in order to dispel myths of pure stock in any race. The illustrations are beautiful and touching and could be used in conjunction with the questions that Mr. Cohen has laid out for the reader.

QUESTION 1: What is color? Read pages 3-4. Children especially identify with colors at an early age. Let's think about it: a red traffic light means "stop" and a green light means "go" in France, the United States, and China alike.

What is your favorite color? Why? Discuss reasons for favorites. Read pages 6 and 8. Indians were called "redskins" because they painted their faces and bodies red for ceremonies. Look at colors of children in the classroom. Do a color chart of the class. Notice people who are a mixture of more than one color. Talk about birth and beauty marks, scars, etc. Consider sunshine and the difference it makes. Notice and discuss differences. Do a darkness continuum, a spelling continuum, or a fastest-runner continuum, the idea being that color of skin does not reflect capabilities.

QUESTION 2: Where does color come from? Read pages 19-20. Use pictures to illustrate. How do these genes work? Half of your genes come from your mother and the other half from your father. Read page 22 and page 28. Today, if you do not like the color of your skin, you can change it with drugstore products. There are pills and lotions that can be bought at any drugstore to change your skin color to a deep tan. I am not sure, though, whether a dark-skinned person will be able to acquire lighter skin. What do you think? Isn't it possible that scientists could do this someday?

QUESTION 3: All people are brothers and sisters. Read pages 32-33. What are some of our learned differences? (Handedness, gestures, etc.) Is it difficult to change habits? Have students write with the hand they do not normally write with, and then discuss habits in general. Read pages 42, 55-56, and 64.

QUESTION 4: For the idea of color, read page 80, "prejudice and discrimination," through page 83, "sent to jail."

Ask: Where did these prejudices come from? How do we show our prejudices? What kinds of behaviors do other children have that you do not like and immediately have a distaste for? (Maybe swearing, teasing, etc.) Are you then prejudiced against that child? Why? How would you describe prejudice that is not racial and is acceptable? What kinds of behaviors from adults do you dislike? (Demeaning, condescending, etc.)

HOW DO OTHERS LIVE WHO ARE LIKE ME?

by Frances Boston

This component of our program developed from the school's contact with Sendai, Japan, which had become a "sister city" to Riverside through the efforts of Mrs. Jessie Halvorson, of Riverside. The intercity idea was particularly appropriate because Cuautla, Mexico is also a sister city to Riverside, and contact with a school in Grambling, Louisiana, and with the Hopi Indian reservation had resulted in plans for an exchange of letters between classrooms at Fremont School and these other locales.

The process of multiculturalizing the sister city theme was based on investigating a variety of subthemes dealing with the sharing of cultural backgrounds between students at Fremont School and in these other cities. The purpose was to explore the question, "how do others live who are like me?" This was done through letters from Fremont students to students at schools in these other cities. Children also inquired about their own individual backgrounds and read about aspects of the cultures of their ancestries.

The questions discussed in class probed many areas. "What aspects of other cultures are the same as the culture in which I live? What aspects are different? What are the reasons for these differences? What are some of the everyday occurences in my life that are derived from other cultures?" Many possible ways to seek out answers to these questions were suggested and listed so that feasible activities could be developed.

By having students learn about everyday life in other cultures, we hoped that negative attitudes, stereotyping, and derogatory statements about members of different cultures could be reduced or eliminated from the children's vocabularies and relationships. This, in turn, would lead to a reduction and/or

elimination of culturally-based conflict between individual pupils and cultural groups on the school grounds and in home neighborhoods. In effect, by exposing students to positive interactions between various cultures, reinforcing constructive personal relationships between individuals and groups, and rewarding the development of understanding of differences between cultures, we hoped to modify their behavior towards things and people who were "different."

The goal of this component was to induce students to involve themselves both physically and mentally in discovering all they could about other cultures. Students were to use reading skills while seeking out information. Math and motor skills were to be used when students altered quantities of servings in recipes which they and their parents prepared for special luncheons. To improve creative writing and penmanship skills, the children were to write and present reports, poetry, stories, and plays about how people (particularly children) in other cultures lived. The students were also to expand their social studies skills through classroom units dealing with the climate, geographical location, and social and family mores of various cultures. This information was then to be used to compare things "like" and "different from" the specific cultural backgrounds of the students.

To implement this component, various classroom activities were conducted - poetry writing, penmanship practice using selected proverbs from other countries, skits based on fairy tales from other countries, and a field trip to a restaurant to see how Japanese foods were prepared and served, as well as viewing films and filmstrips about daily activities of children from other cultures. A list of children's books about different Asian cultures was compiled, in addition to fairy tales from twenty-four countries, a number of Greek, Roman, and Norse myths, fables from Greece, East India and France, and a notebook of proverbs from around the world.

Lesson Prior to the Visit to an Oriental Restaurant

PALACE OF THE DRAGON MENU

shumai*
chow mein
fortune cookie
tea
fried rice
sweet and sour pork

BACKGROUND INFORMATION ON ORIENTAL FOOD

I. Japanese Dinner

A. A visit is incomplete without an invitation to dinner
B. Guests sit closest to "tokonoma" (alcove where flowers and art objects are displayed)

II. Table Setting

A. Informal: all dishes are placed in the center of the table; everyone reaches for the food with chopsticks

B. Formal: each person has an individual tray; food is artistically arranged; plates and bowls are not matched; each dish is different and admired for its individual beauty (a well-mannered guest will pick up a bowl or plate and turn it over to see where it was made, then compliment the host or hostess)

III. Typical Japanese Menu

A. Soup

B. Picked vegetables

C. Rice

D. Main dish: fish; sukiyaki: stew with sliced beef or chicken and vegetables; chow mein: cooked vegetables with chicken or pork; sweet and sour pork: pieces of pork in a sauce with vegetables; tempura: fish fried in deep, hot fat (also vegetables are fried); delicacies: octopus, cuttlefish, eel

IV. Emphasize:

A. Importance of fish in diet

B. Importance of vegetables

C. Rice as a staple

*A mixture of meat and vegetables wrapped up in a noodle-like wafer

HOW DO PEOPLE OF VARIOUS GROUPS RELATE TO EACH OTHER?

by Richard Morales

Native Americans were the focus group for the third part of the project. The event that was chosen as the take-off point for this unit was the Ramona Pageant, based on the famous novel by Helen Hunt Jackson. It was selected because it introduced various aspects of intergroup, especially interethnic, relations, which we chose as our multicultural theme for this month. Our central question was, "How do people of various groups relate to each other?"

Ramona served the multiple purpose of presenting interethnic relations of Native Americans, Mexican Americans, and Anglos. To multiculturalize the study of intergroup relations, we also selected The Cay, by Theodore Taylor, which illustrates relations between a black man and white boy, and Myeko's Gift, by Kay Haugaard, which dramatized relations between people from an Asian culture and American society.

There exist in all cultures what can be considered universal relationships. For example, there is the relationship between young and old, whether occurring between the young half-Indian Ramona and the Mexican señora, or between the Anglo boy Phillipe and the old Black sailor. The books contain many stories involving such types of relationships (i.e., familial relations, relations between people who speak different languages, relations between the ill and the healthy, etc.). These show that we are all connected or divided by human relationships which transcend cultural boundaries. A person may belong to a particular cultural group which has special characteristics, but each person is also a member of many other kinds of groups - age, sex, economic, regional,etc.

A major goal of this unit was to help students become aware that differences

among people have generated conflict and misunderstanding, as well as love and unity. By studying how some relationships apply to all peoples, the students should see that we all have much in common and that differences which do exist should not be the basis for prejudice, hate, discrimination, and conflict. The overcoming of stereotypes and misunderstanding that prevent us from living together in harmony can help students develop the basic social skills necessary for helping to build a better society for all.

The unit was also aimed at improving reading and conversational skills, as well as students' perceptual and analytical skills. Students were asked to derive general concepts out of isolated events and to make decisions based on good, solid evidence. The development of good thinking, based on sound evidence and reasoned concepts, should be stressed in helping students increase their decision-making capacities.

There are many materials a teacher can use in presenting this kind of unit: records, filmstrips, and books that show intergroup relations. Building Bridges of Understanding, by Charlotte M. Keating, and Reading Ladders for Human Understanding, by Virginia Reid are useful books for finding such stories. A field trip to events such as the Ramona Pageant, which dramatize a variety of intergroup relations, are especially useful since they may be an avenue for encouraging parental involvement; a consideration which must always be kept in mind.

An obvious classroom strategy is

to have students read the stories and then discuss the relationships found in them. It is sometimes useful to have pictures brought by the teacher or the students which visually exhibit intergroup relationships. A bulletin board or collage may be started and given a name such as, "People Being People Around the World." Role-playing may be utilized by the students, or individual students may relate their experiences in certain relationships to help enhance the explanation of difficult concepts.

In conclusion, the teacher must not neglect to emphasize that cultural variation is an essential part of our country. The question of how we relate to one another, however, must be based on the idea that differences should not divide us. We may all be individuals and come from different groups, but we are all united by the common thread of universal relationships, and therefore, should practice the golden rule that states we should treat everyone as we would like them to treat us.

RAMONA* - LESSON #1

OVERVIEW

The students will become familiar with the story of Ramona and Alessandro and will consider the intergroup relationships which take place in the story, and be able to apply these relationships to their own lives. The first relationship is between young and old.

REVIEW

Say: Today we are going to talk about intergroup relations. I will read to you a few selections from the story of Ramona to show how Indian and Anglo, Indian and Mexican, and Mexican and Anglo got along together during that period.

LEAD-IN

Say: There are universal relationships which can apply to all cultures, to all peoples. The idea in reading the romantic story of Southern California is not only to pick out the instances when the three cultures meet, but to recognize different groups and relations that know no ethnic or other such boundary. No one ethnic group has a monopoly on the relationship between young and old. This is something that all groups share, perhaps in modified form, but never existing so differently that they do not all share the same human characteristics.

INVESTIGATION

Read page 26, from "Juan Canito," through the top of page 27, "Senora's fault."
Ask: What is meant by, "the Señora was of the past; Ramona was of the present"? (old, young, beauty vs. fading loveliness)
Ask: Why do you think the Señora did not love Ramona? (have students make guesses like Ramona was bad, etc.)
Read the rest of page 27.
Ask: What is meant by "the affairs of the generation just going out were not the business of the young people coming in"? (old secrets) What kinds of things do your parents or grandparents avoid telling you about? (their age, old loves or romances, etc.)
Read pages 27-28.
Ask: How do you think Angus felt when he found out his future wife was already married? (sad, angry, hurt)
Read the rest of page 28 through the top of page 31 until, "should bear."
Ask: Who was the baby's real mother? (the Indian squaw whom he had married) Why did Angus want Señora Ortegna to raise his child? (since she was childless, it would seem as if it were their child or at least he would have her raised the way he wanted) What would you have done if you were Senora Ortegna? (take the baby, not take the baby, send the baby to the church, etc.)
Read page 129, beginning with "I shall marry" through page 130, "Señora replied mechanically."

*Ramona, by Helen Hunt Jackson, paperback edition, Avon Publishers of Bard, Camelot, Discus, Equinox and Flare Books.

SUMMARY

Say: Identify the characters in the story, (Ramona, Señor Ortegna, Angus Phail, Alessandro, Señora Moreno, Indian woman) and develop a time line for what has happened.

Angus fell in love with Ramona, but while he was away on board the ship, Ramona married Señor Ortegna. Angus returned, discovered that Ramona was already married, so he left again and married an Indian woman. They had a child whom Angus named Ramona, after his old love, Señora Ortegna. Angus brought the child to Señora Ortegna in the hopes that she would acopt her namesake, and she did. Before Angus died, he sent Señora Ortegna some jewels. Señora Ortegna was very ill and made her sister, Señora Moreno, promise to raise the child Ramona, and she, in turn, would give the jewels to her sister when she married worthily. Señora Moreno raised Ramona after her sister died, but never did grow fond of the child.

Ramona is now an adult and has fallen in love with the Indian Alessandro.

FUTURE

Ask: What do you think remains to be discovered in the story of Ramona and Alessandro? (have students guess - they will marry, have children, etc.)

RAMONA - LESSON #2

OVERVIEW

The students will look at the relationship between people who work for the government, those who fall under the government's laws, interfamily relations, and the basic goodness of all people.

REVIEW

Say: We have been reading about the relationship between old and young and have begun the story of Ramona. Ramona and Alessandro have fallen in love.

LEAD-IN

Today we will read about Alessandro's experience when he returned to Temecula, the arrival of the Americans to his village, and the death of his father.

INVESTIGATION

Read page 171 from the top, "But Alessandro," through "and he groaned."
Ask: How do you think Alessandro felt? (weak and hungry, unworthy of Ramona, destitute)
Read page 171 from "who?" through page 172, "United States Government."
Ask: Why did Mr. Rothsaker come with twenty men and turn the entire village out of their houses? (the Americans told them to do so) What did it mean when Mr. Rothsaker said it was the law? (those who work for the government can find loopholes, can use the government to their advantage)
Read page 172, "They are a pack," through page 174, "on their property."
Ask: Alessandro's father had been telling him for years that it was coming, but Alessandro did not believe it. How does Alessandro now feel? (he could not believe men could be so wicked, he had lost his belief in the goodness of all people)
Ask: Why did Mr. Rothsaker take the horses and cattle? (to pay for the cost of the lawsuit in San Francisco)
Ask: How did Temecula become the Americans' property? (it was decided in a court that Temecula was their property, therefore, because of the law, the Indians were chased out of the area)
Ask: What would you have done if you were one of the Indians in Temecula? (set up alternatives: run away, stayed and fought, stolen away and then ambushed, gone to San Francisco and to the court) Have students list alternatives and then have the class vote on the best overall choice.

SUMMARY

Ask: Why did Alessandro not fight the Americans? (his father had told him not to, respect for him)
Ask: What do you think about men, whether Indian or white; are they basically good or evil? (discuss idea that all races are composed of both good and undesirable people)

FUTURE

As we become aware of different cultures, we are able to distinguish the characteristics which make up those individuals whom we admire and respect.

Ask: What characteristics do people we admire and respect have? (kindness, friendliness, honesty, openness, the qualities of a good listener, etc.)

RAMONA - LESSON #3

OVERVIEW

The students will learn about how the Indians were treated - considerately in one instance and maliciously in another. They will touch the idea of death in two incidents and compare the feelings of those involved.

LEAD-IN

Say: Today we are going to look at white men and Indians, both good and bad. We will look at how Ramona and Alessandro suffered.

INVESTIGATION

Read page 272, the bottom of the page, "Another of these no-count," through the top of page 273, "ceased crying."
Ask: What do you think of Jeff Hyer? Of Ri? (Jeff is prejudiced against Mexicans, Ri is soft-hearted)
Read from the bottom of page 273, "Ramona stared," through the middle of page 274, "real sweet-spoken."
Ask: How did Ri and Jeff react when they found out they were not Mexicans, but Indians? If you were Jos and had to translate Ramona and Ri's conversation, how would you have explained Señora to Ri, and would you have told her "the part she liked best"? (consider the role of a translator and how one must be selective in what one says)
Read the middle of page 275, "It was the way," through the top of page 276, "Josua, their son."
Ask: What do you think of the Hyer family? (poor, had bad luck, kind, loved their children) Why did they move to California? (Jos was sick, and the doctor told them to leave in order to save him) What do you think your parents would do if you were very sick and needed a change of climate?
Read the bottom of page 276, "By help of Jos," through the top of page 277, "I don't blame her."
Ask: How did these two families get to be friends though they spoke different languages? (communicated through gestures, smiles, feelings) What did Ri learn about Indians? (she felt negatively towards them before, but does not think she has ever seen a white man think so much of a woman as Alessandro does of Ramona) How did Ri think Indians lived? What did she think they were like before? Before we studied them, what did you think Indians were like? What kinds of written materials and other materials tend to perpetuate these stereotypes? (textbooks, newspapers, stories, television) In what way did you learn about how Indians really were then and are now? (culture study, reading stories which are authentic, doing your own study, etc.)
Read the top of page 287 through the top of page 288, "she will die."
Say: Now we are going to look at how the white man viewed the Indian.
Ask: Who hired the doctor to care for the Indians? (the Agency) What were the real feelings and actions of those who were to care for the Indians? What would you have done if you were Alessandro? What were his alternatives? (ride home, take the doctor home with him, shoot the doctor, bring his baby to the doctor, etc.) Have the children list alternatives

on the chalk board and discuss them.

Say: Now I will read and tell you what really happened.

Read page 289, "she shall not die," through page 290, "turned to stone."

Ask: How did Alessandro feel? (lost, both his father and child had died) How would your parents feel if their baby died?

Read page 302 through the top of page 303, "bring 'em back."

Ask: Since the death of Alessandro's child, how has he felt? What has happened to his mind? (loss of memory, does not know what he is doing) Why do you think this happened? (mention that some people cannot withstand excessive pressures encountered in daily living) How would you try to help Alessandro if you were Ramona or the other people around him? (be patient, understanding)

Read the top of page 305, "He looked," through the middle of page 306, "blood of a martyr."

Ask: Why did the man shoot Alessandro? (for taking his horse) Why did he shoot him more than once? (maybe he was drunk, disliked Indians) What would you have done if you had been Ramona? If you had been the law?

Have students determine fairness in this situation. Discuss Alessandro being mentally competent vs. the theft of the man's horse.

SUMMARY

Ask: How do you feel about the two incidents involving death that we read about in the story of Ramona? (both were unfair, both happened because of lack of compassion by the men, both were "justified" - the doctor could not come, Alessandro had stolen the horse)

Set up a value continuum in which the children represent different opinions from the white man's view point and the Indian's view point. Have students place themselves on this continuum as to who was responsible for the deaths. If all take the Indian's side, assign positions on the continuum and have them speak for that position.

FUTURE

The intergroup relations that take place in this story occur between Indian and Anglo, Indian and Mexican, and between Mexican and Anglo. Most of the relationships we have seen are universal, and can apply to all cultures, to all people.

Ask: What are other groups of people in which relationships have formed? (Black and White, Black and Mexican, White and Asian, etc.)

THE CAY* - LESSON #1

OVERVIEW

The intergroup relations that take place in The Cay occur between Black and White, but besides the interethnic aspects, other universal relationships occur in this story and can be related to everyday life.

LEAD-IN

The Cay is the story of a white boy and a black man, stranded together on an island, and how they learn to survive. Just as in Ramona, we have people of different backgrounds learning to respect and trust one another.

INVESTIGATION

Read the bottom of page 41, "I was thinking," through the top of page 42.

Say: When the man and the boy first meet there is a strangeness about each one of them that separates the two. Even though getting close to each other would increase the warmth in the cold and wet lifeboat, both do not want to touch each other.

Ask: How is this like the isolation that minority groups feel in society? (little intermingling between the two ethnic groups, thus each knows very little about the other and is forced to accept preconceived notions and stereotypes)

Read page 31, "A long time later."

All cultures value their standards above those of others'. Philippe's standard of beauty places white skin and Anglo features as the most desirable, thus his first reaction upon seeing Timothy is to think he is an ugly man.

Ask: What kinds of things do we see as "ugly?" Would these things seem ugly to someone in another society?

Read page 35, "I asked, though he was black."

Say: Parents' prejudices are often passed on to their children. Philippe has accepted such stereotypes from his own parents. Because of this he does not even consider using the respectful title, "Mr." when referring to Timothy. Philippe believes that he should conduct himself in a certain manner when he is around Timothy because each has his "place" in society.

Ask: What would you have thought about a man who has only a first name? Why is it that children call each other by their first names and some children refer to adults by their last names? How do you refer to adults? (people have different rules for how they refer to others)

Say: In the end Philippe finds out that living closely with a person and sharing the same dangers with that person destroys misunderstandings and clears the way for a meaningful human relationship.

*The Cay, by Theodore Taylor, Paperback Edition, Avon Publishers of Bard, Camelot, Discus, Equinox and Flare Books.

Read page 103, "squatting near me," through page 104.
Ask: Why did Philippe ask Timothy that question?

SUMMARY

Say: Ignorance of someone's background can lead to misunderstandings. Others' habits may seem peculiar to our's and we may find ourselves ridiculing or belittling others for no reason.

FUTURE

Ask: What other kinds of relationships between people are there in this story? (young and old, sick and healthy, sighted and blind)

THE CAY - LESSON #2

OVERVIEW

Children will understand other kinds of relationships which occur and will be able to apply these ideas to their own lives.

LEAD-IN

We have been looking at The Cay in terms of ethnic relations; today we will consider other relationships.

INVESTIGATION

Say: First let's consider the relationship between young and old. Age is supposed to foster wisdom, and so some parents feel that they alone can decide what is best for their children. Sometimes children will rebel overtly or suffer in silence. How did Philippe feel about getting Timothy to decide what they were going to do? (angry, then calmer)

Read page 62, from "I kept feeling."

An adult feels the responsibility to prepare a young one under his care for the future. Timothy, assuming the role of the parent, wants to make sure Philippe can handle himself in case Timothy is gone, and makes him climb the tree. Adults often feel they should shoulder all the burden of a serious situation and keep any bad news to themselves.

Read page 84, "I was starting," through page 85.
Ask: How do you feel when your parents give you responsibilities? What kinds of responsibilities do you have at home? (feed the animals or pets, take care of sisters and brothers) On what bases are responsibilities given? (age, dependability)

Say: Young Philippe may have been influenced by his mother's prejudices toward the Black race, but he was still curious enough to want to investigate with his friend, the black side of the island. When any child is in trouble, the person he seeks is an adult, no matter what his color, even if it takes awhile.

Ask: Who do you seek when you need help?

Say: When one is sick one wants comfort and sympathy. When Philippe is sick, he does not notice Timothy's color or his features, all he notices is that Timothy wants to help him. Medicine does not have to come from the doctor - companionship and friendship are sometimes the best medicine. People can take care of other people for selfish as well as altruistic reasons. When Timothy is sick, Philippe takes care of him because he does not want to be left alone. He also has concern for Timothy as a human being.

Read page 93 through the top of page 94.
Ask: What is the relationship between ill and healthy persons? (one helps, one needs assistance)

in Philippe's case, after Timothy had helped him, he was no longer sick. The relationship between those who can see and those who are blind had changed during the story. Those who cannot see understand their environment better and make judgments that are not based on preconceived ideas. People can either pity the blind or treat them like normal people and help them diminish any self-pity. Timothy wants Philippe to lead a normal life and to be ready for any emergency; teach him that he can be a useful person in society.

Ask: In what ways did Philippe still need help because he was blind? (unknown or dangerous situation)

SUMMARY

Read pages 71-72.

Say: Education is used as a sign of status. Philippe feels superior when he finds out that Timothy cannot read. People who have not been formally educated may have a more acute awareness of their environment and self-imperfections. Timothy was wise in the ways of the world around him. People have different feelings about being formally educated; they can consider it useful or consider it a personal disadvantage.

Ask: Out of these two, who would you consider to be the most educated in the ways of the world? Why?

FUTURE

Ask: How might we further consider "relationship" in this story? (Role play some of the above ideas)

MYEKO'S GIFT* - LESSON #1

OVERVIEW

Children will try to understand how a child from a foreign country feels in a new place.

LEAD-IN

Ask: How many of you have ever moved to a completely new school? (raise hands) How does it feel to be a new student, a foreigner in that situation? (seek responses)
Say: Today we are going to read and talk about a little girl from Japan who not only arrives at a new school, but also a new country.

INVESTIGATION

Say: Myeko's customary eating habits were peculiar to the other children in the school.
Read page 24, beginning with "Myeko did not feel."
Ask: What kinds of foods have you brought for lunch that other children did not like or thought were strange? How did you feel?

Newcomers, if they are really different, are somewhat isolated. Myeko has a hard time making friends. Not until Carol, the leader in her class, accepts Myeko, do others imitate her action. A member of the peer group is usually trusted before a newcomer. A newcomer must try harder to do even the simplest of tasks, and achieve more to become acceptable in the eyes of the group. Myeko always worries about succeeding because it will earn her acceptance and the accumulation of new friends. Eventually, Myeko opens up a new world to the children at school.

Read page 13.
Ask: How did Myeko really feel about school?
Read page 68, "just then," through page 69, "her back turned."
Ask: What kinds of experiences have you had, whether you were a newcomer or not, that have embarrassed you?
Read pages 71-74.
Ask: How did Orville feel about Myeko now?
Read page 107.
Ask: How did Myeko's parents feel about the cereal? Have you ever changed your diet in order to please someone else? How?

Parents often want their children to have more than they had. Older folk are tied more to the old country traditions. Myeko would rather adopt American culture and deny her Japanese heritage so that she could be more readily accepted. Her mother tells her that she can enjoy the best of both worlds. The old feel that young should not question their authority. Myeko is horrified when Orville will not obey the teacher, and then talks behind the teacher's back.

Read page 104.

*Myeko's Gift, by Kay Haugaard, Abelard-Schuman, London, New York, Toronto.

Ask: What does Myeko mean when she says she is not Japanese and not American? Have you ever felt uncomfortable and not known how to act? Describe.

SUMMARY

Read pages 159-160.
Myeko has now become accustomed to American life but also realizes the value of maintaining and being proud of her Japanese culture.

FUTURE

Ask: If you moved to a foreign country, what would you bring as a reminder of your culture?

INTERRELATIONSHIPS OF GROUPS - LESSON #1

Have students read Jessica Krasilovsky's, The Boy Who Spoke Chinese, about an Anglo child who has a speech impediment and has a hard time communicating with his peer group. The emphasis could be placed on two areas:

1) All groups contain people who are considered outsiders. The teachers may ask, "What makes people feel like outsiders, besides lack of communication?" Additional stories depicting outsiders in other ethnic groups may be assigned. The children may be asked to share their own experiences in dealing with outsiders. Points to emphasize are that strangers are persons who are usually misunderstood, and really only seeking the friendship of their peers.

2) English is spoken with different accents, whether by foreigners or by Americans from different parts of the country. A record depicting different different dialects may be obtained and played to the class. The teacher may ask the students to try and read a foreign phrase to show that most people sound comical when attempting to speak a language which they are not accustomed to speaking. Teachers may want to read ghetto jargon or Indian dialects to the class. Students could ask parents about slang words they used and compare them with contemporary slang words. The intent of these activities is for the students to understand the importance of communication rather than just the superficial aspect of how one speaks and sounds.

To find further information on the subject, consult:

Charlotte M. Keating, Building Bridges of Understanding
Virginia Reid, Reading Ladders for Human Relations
K. G. McVicar and P. Hardy, People in America

The TABA Program in Social Science is a textbook which has a most useful teacher's guide, advising on presentation of materials to children, suggested readings, films, and cassettes.

HOW HAVE PEOPLE STRUGGLED FOR THEIR IDEALS?

by Edward Escobar

The Mexican holiday of Cinco de Mayo was the take-off idea for the fourth unit of the multicultural program at Fremont Elementary School. Cinco de Mayo commemorates the 1863 victory of Mexican troops over the invading French Army, which was attempting to impose the Austrian prince, Archduke Maximilian, as emperor of Mexico. Although the Mexican forces won this initial battle, the French received reinforcements, occupied Mexico City, and installed Maximilian. Finally, in 1867, the Mexican liberation forces of Benito Juarez drove the French out and overthrew Maximilian.

While the main importance of Cinco de Mayo lies in the fact that it was a military victory, its deeper significance is as a symbol of a people's struggle for an ideal (in this case, freedom from foreign control). The notion of struggling for an ideal became the multicultural theme for the program, as all groups have struggled to achieve ideals.

The specific events covered in this unit, in addition to the Cinco de Mayo, were: (1) the Black freedman's struggle to end slavery before the Civil War; (2) the successful war waged by the Sioux and other Plains Indians to save their last hunting grounds in the late 1860's; (3) the Nisei (second generation Japanese) struggle to win recognition as patriotic Americans after their internment during World War II; (4) the Chicano's struggle to gain economic justice on the agricultural fields of the southwest; and (5), the struggle of American patriots to gain independence from England two hundred years ago.

The main goal of this unit was for students not only to increase their pride

in their own group's achievements, but also to increase their understanding of other cultural groups' struggles for ideals in which they believed. It was further hoped that by demonstrating that each group has, at one time or another, fought for similar ideals (i.e., everyone's ancestors have fought to defend their homelands, to gain personal and political freedom, for economic justice, etc.), students would gain an affinity and perhaps even empathy for the dreams and aspirations of different groups.

Because the main historical events being covered in this unit contained a sense of drama, the students' interest in historical inquiry was stimulated. This inquiry, in turn, helped improve reading, analytical, and communications skills. Demonstrating how different groups have shared similar ideals enhanced the students' ability to relate to other peoples' experiences and cultures.

The teaching strategies depended to a large extent on the resource materials. In some cases the students had the benefit of primary sources. Thus, from The Narrative of Frederick Douglass, students obtained an ex-slave's personal account of life under forced servitude. However, in most cases the teaching materials had to be adapted from secondary sources. For example, stories about the exploits of the "Purple Heart Battalion," a Japanese American battle unit and the most decorated United States battalion during World War II, were adapted for classroom use from books about the Nisei.

As a multicultural theme, struggle for an ideal, served to increase the learning conceptual, communications, and analytical skills of the students. The students learned about the ideals their own and other people have fought for. They also learned that, at one time or another, most people have struggled for similar ideals.

WHAT DO SYMBOLS MEAN TO ME AND TO OTHERS?

by Juan Muñoz Luján

What do symbols mean to me and to others? Using this theme I developed a unit which explored some of the important symbols of the United States experience. The multicultural approach emphasized that symbols reflect the many forms of ethnic and cultural developments which have occurred within American society.

The starting point for this study of symbolism was the American flag, with an analysis of its development and its heritage as a symbol of our nation. This was related to other flags which have flown in the area now included in the United States.

Second, materials were gathered which reflected the multicultural aspects of American music, such as country and western music, Native American music, Chicano Latino music, Black music, Jewish American music, Italian American music, Chinese American music, and Creole music from the New Orleans area. All of these demonstrated the cultural varieties of music as symbolic reflections of cultural groups in America.

Third, materials were developed which focused on symbols of some of America's ethnic communities in Los Angeles, Chinatown in San Francisco, the multicultural heritage of New Orleans, Harlem in New York, and the Anglo heritage of an old New England town.

A fourth segment of the unit dealt with clothing as a symbol, showing the importance of the traditional dress of various foreign nations from which immigrants have come. Taken as a whole, this unit introduced students to the great variety of cultural symbols which have enriched our nation and have meant

so much to the members of these groups.

The unit on symbols had four basic goals. First, that through the process of studying some of the basic symbols of America's cultural groups, students would develop a better understanding of, as well as sensitivity toward, the pluralistic process which has taken place since the beginning of our nation. Second, that students exposed to these materials would develop a better awareness and understanding of different cultural and ethnic people within our society. Third, that students would develop better perceptual and analytical skills through the study of the symbols of different cultural backgrounds. Finally, that students would learn to understand that the development of our nation was a process which included people of many different national and ethnic backgrounds.

We utilized a number of classroom techniques. Students read or were read to from multicultural materials and then discussed questions relating to the materials. Students developed short plays with multicultural themes, and speakers were invited into the classroom to further explain and discuss multicultural ideas. In dealing with the flag symbolism, students worked in groups to create and display the various flags of our nation's heritage. In terms of musical symbolism, students listened to and discussed many of the diverse musical expressions of different cultural groups.

AMERICA'S HERITAGE THROUGH HER FLAGS*

Among the most long-lived form of emblems is the flag. Today there are thousands of kinds of flags, serving individuals, associations, businesses, churches, military forces, cities, provinces, nations, and world organizations. New flags are created almost every day. Untold millions of people have struggled, even given their lives to protect and promote the ideas enshrined in flags.

From the available evidence, it seems probable that the first true flags in North America were those which the Vikings are presumed to have brought with them in the tenth and eleventh centuries.

Besides being a very ancient emblem in art and architecture, the eagle killing a snake, which forms the central feature of the coat of arms, has a special meaning for the Mexican people. According to tradition, the Aztecs were to choose the site of their permanent settlement at the spot where they should see a snake being eaten by an eagle standing on a nopal cactus growing from a rock in the middle of the water. After years of wandering, the Aztecs did find this omen at Lake Tenochtitlan and there they created the town which has since become Mexico City.

Until the creations of the first United States flag, the Continental Colors of 1775-1777, a number of symbols competed for the loyalty of the colonists. The earliest such emblem seems to have been the snake which first appears in Benjamin Franklin's Pennsylvania Gazette on May 9, 1754. This snake, cut into pieces to represent the disunited colonies, recurs next in November 1765, just before the Stamp Act went into effect. The third and final use of the snake in newspapers extended from June 1774 until August 1776. Three such flags still exist, all being a coiled rattlesnake and the motto "Don't Tread on Me," indicating a change from the previous period of disunity to a new era of defiance.

The First Official Flag

Congress finally took its first official action on the question of formal changes in national symbols on Saturday, June 14, 1777. From the Journal of Congress, without a word of comment or explanation, is the terse resolve that "the flag of the United States is to be thirteen stripes alternate red and white, and the Union, thirteen stars which in a blue field will represent a new constellation."

Gradually then, the news of this new design spread and the Union Jack in the old Continental Colors gave way to the first official flag of the United States, the Stars and Stripes. The new flag, like the old one, was used as a national flag during holidays and celebrations and as a state flag on public buildings and forts.

Betsy Ross and Francis Hopkinson

Perhaps the most famous early Stars and Stripes is the one which generations of school children have learned was "made by Betsy Ross for George Washington."

*The Flag Book of the United States, by Whitney Smith, is an excellent source of information and pictures.

Colonel (George) Ross, with Robert Morris and General Washington, called upon Mrs. Ross, and told her they were a committee of Congress and wanted her to make the (new) flag (they intended to present to the Congress for adoption) from the drawing, a rough one, which upon her suggestion, was redrawn by George Washington in pencil in her back parlor. This was prior to the Declaration of Independence. This flag, which would have had to have been made in early June 1776 when Washington was in Philadelphia, thus pretends to the title of the first Stars and Stripes.

The question invariably asked by someone who has previously believed in Betsy Ross, is who did make the first flag? If the quiry means who designed the first flag or rather who modified the Continental Colors into the Stars and Stripes, the answer may be several people including Fancis Hopkinson. Hopkinson indicated he thought the flag design was worth twenty-four dollars. Congress did not deny his claim, as it probably would have if it were false; but they refused to pay him because they said others had also been involved in the designing. The answer is still unknown.

The Stars and the Stripes

One frequently asked question about the flag is one regarding the source of its stars and stripes.

One theory claims that some writer noted that the East Indian Company flew a flag of exactly the same design as the Continental Colors, and assumed this design, inspiring the American flag.

A flag with stripes which is more familiar to us is the flag of the First Troop of Light Horses, Philadelphia City Calvary, which is still preserved in that city. We have the original painting of the thirteen blue and silver stripes which form a canton for the flag, but it is not known for certain whether the flag was ever seen by Washington. If he were familiar with the design it might have inspired the Continental Colors which he had hoisted the following January, but neither point has been proven.

The theory which carries the origin of the stars furthest back in history surmises that they came to the United States from previous use on one or more of the Rhode Island flags which bore thirteen stars - the colors of the First and Second Regiments and of the United Company of the Train of Artillery.

The United States Flag since 1795

From 1777 to 1795 the first Stars and Stripes served the United States in war and peace. By that time the flag no longer accurately represented the federal Union, since in 1791 and 1792 Vermont and Kentucky were joined to the original thirteen states. Therefore, in 1793 a motion was introduced in the Senate, providing that on May 1, 1795, the flag be changed by the addition of two stars and two stripes. While new states deserved to be included in the flag, it was pointed out that frequent adding of stripes would decrease the distinctiveness of the flag, especially at sea. It was proposed, therefore, "To reduce the stripes to the original thirteen representing the number of states then con-

tending for and happily achieving their independence, and to increase the stars to correspond with the number of states now in the Union, and thereafter to add one star to the flag whenever a new state shall be fully admitted."

Honoring the Flag

It is important to honor the flag and to preserve it as a symbol of national dignity. One question frequently asked regards the use of the flag at night. The Official Code states that "the flag may be displayed at night upon special occasions when it is desired to produce a patriotic effect." While it is not illegal to fly the flag at night on other occasions, the framers of the law had in mind its hoisting at sports events, political rallies, and other special events at which people would normally expect to see the flag if the event were held during the day. It certainly was not anticipated that the flag, even if spotlighted, would be left flying when there was no activity going on at the site.

There exists some confusion in the public's mind about the flying of the flag at half-staff as a sign of honor for the dead. A 1954 proclamation issued by President Eisenhower established the number of days the flag should be flown as a mark of respect following the death of major officials: thirty days for a President or former President; ten days for a Vice President, Chief Justice or former Chief Justice of the Supreme Court, or Speaker of the House of Representatives.

The flag is formally honored by the "Pledge of Allegiance" and by Flag Day, June 14, which commemorates the adoption of the first Stars and Stripes. The Pledge became part of the Flag Code in 1942 and in 1954 the phrase "under God" was added to it.

California Flag

The original flag, crudely painted by William L. Todd, had a large star, presumably symbolizing independence. The native grizzly bear, now extinct, was added at the suggestion of Henry L. Ford. Legend indicates that the red and white materials came from women's dresses and that the star and bear may have been painted in berry juice.

In 1909, R. D. Barton suggested that California should adopt the design as its official state flag. On February 3, 1911, a bill to this effect was signed by the governor. The exact form approved was more artistic than Todd's version, yet over the years it, too, suffered from lack of official precision in details. Therefore, on June 2, 1953, a new law went into effect which designated the exact style of all the elements in the design and the correct proportions and color shades for manufacturing purposes.

The state also has numerous other symbols. In 1951, the legislature made blue and gold the official state colors. In the state seal, created in 1849, the year before statehood was granted, the Goddess Minerva symbolizes California, which became a state without first having been a territory. The ships in the harbor and the miner digging for gold were characteristic of the period, as was the grizzly bear. The stars, as in other states, indicated the order of admission

to statehood, the Greek motto "Eureka" means "I have found it."

Indian Nations Flags

In light of their history it is not surprising that today only six Indian nations (the Crow, Miccosukee, Navajo, Northern Cheyenne, Oglala Sioux, and Seminole) have flags of their own.

Cheyenne

The morning star, brighter than the other stars in the early sky, became an important symbol to the Cheyenne. Its significance has been reinforced by the fact that Morning Star (or Dull Knife) was one of the principal Cheyenne leaders in the late nineteenth century. Morning Star helped lead them to their present home in Montana. Thus the wohehiv has come to stand for hope and guidance.

Cherokee

The seal itself, created in 1869 and used until 1907, encompassed a number of symbolic meanings of importance to the nation. The seventeen pointed star, for example, recalled the seven legendary clans from whom the Cherokee descended. The wreath of oak leaves stood for the sacred fire of oak logs which had always been kept burning in the Town House. In the Cherokee seal the name of the nation appears in English and in the native language as written in the syllabary invented by Sequoyah.

Chickasaw

When the seal of the Chickasaw Nation was created in 1867, its focal point was a warrior, probably intended to be Chief Tishomingo. He was the last war chief of the tribe and died in 1838 at the age of 104 while he and his people were en route to their new home in Oklahoma. The bow and shield were emblematic of the war chief's descent from the Pathern Phratry and two arrows represented his guardianship over the clan and the Ishpani Phratry.

Choctaw

This was the first tribe to sign a treaty with the United States government arranging for their establishment in what is today the state of Oklahoma. The three political districts in the new territory were named after these chiefs and they were also represented by the three arrows which lie across the bow in the Choctaw seal. The unstrung bow itself suggests that the people were at peace, but ready at any time to defend themselves; the same idea was implicit in the combined peace pipe and tomahawk which completes the seal design.

Crow

The seal of the Crow Tribe, which appears on the tribal flag designed by Lawrence Big Hair, combines many traditional symbols. The thirteen original

clans of the Crows and their chieftains are represented by the rising sun and war bonnets. The sun rises over the Wolf, Big Horn, and Pryor Mountains which are within the present homeland of the tribe. The teepee is the symbol of home to the Crow and its four poles stand for the corners of the territory which the tribe occupied after it made peace with the United States in 1868. Below the teepee appears a medicine bag which is associated with the Tobacco Society, an important part of Crow religion, the sweat lodge which is used in purification ceremonies, a peace pipe, and the Big Dipper constellation. These and the other elements present a summary of the cultural and religious values of tribal life.

Miccosukee

This was one of the leading groups in the Seminole wars. The tribal seal shows the chickee, or palm-thatched open house, in which the people have traditionally lived. A flag has also been adopted; it is flown outside chickees and on the boats in which tribesmen frequently travel in the swampy country they inhabit. The colors are said to constitute a strong medicine, favorable to Miccosukee advancement. They symbolize the points of the compass - white for the south, black for north, red for west, and yellow for east.

Muscogee

After their immigration to Oklahoma, the Creek Indians became proficient in agriculture and suggested this in their government seal by showing a plow and a sheaf of wheat. Similar emblems appear in the seals of twenty-two states.

Navajo

A white field bears symbols derived from the seal which had been designed some years earlier. Four sacred mountains mark the points of the compass and surround the outline of the tribal reservation. The Navajo symbol is life and figures representing agriculture and livestock were also included by Jay DeGroat, the student who designed the flag. The Navajos are the largest existing Indian nation within the United States; their sovereignty is symbolized by the rainbow in the flag.

Oglala Sioux

The red field of the Oglala Sioux tribal flag refers both to the name "red men" and to the blood shed by the Sioux in the defense of their land in the wars of the past century. The rectangular shape of the flag suggests the outline of the Pine Ridge Reservation in South Dakota where the Oglala Sioux now live. The blue fringe has two meanings: it stands for the blue sky, reminding the tribe of the worship of the Great Spirits and the Happy Hunting Grounds of departed relatives, and also more recently, represents tribal loyalty to the United States.

Seminole (Oklahoma)

The flag selected bears a general resemblance in design to the flag of Florida and includes the state motto, "In God We Trust." In the center is an emblem which combines the seals of the tribe and the tribal council with a palm tree for Florida. The dugout canoe, formerly the principal Seminole means of transportation, represents the business interests of the tribe. The council fire and chickee (thatched-roof house) suggest the social affairs of the people.

AMERICA'S CULTURAL AND ETHNIC MUSIC

Early American Music

The songs of a country are both geography and history in music. They reflect the lives and dreams of a people and their pride in the land, its cities, mountains and rivers, but they also reflect moments in the history of that land and people. The "folk" after all are not some mythical, far-away people, but you and I, whether we live in Manhattan or on a rural road in Tennessee.

The Yankee did his singing on the windy decks of ships with which he conquered the trade of the world. These same tunes crossed the plains with the forty-niners and rode night guard around longhorn herds in the far West. Thus, although this area developed no distinctive musical style of its own, it fed the Midwest and far West with tunes and song ideas and became the true grandparent of folk songs there.

Folk and Hillbilly Music

Folk singing in the North was solo, except in the shanties where crews joined in on the refrains. On shipboard the valued singer was the man who knew the proper shanty for the job. He needed a strong voice to carry over the multitudinous noises of a vessel under way in a lively sea. He needed a good memory and the will to supply new lines when the situation required them.

Although a good voice was by no means rare among them it was not essential to the come-all-ye singer. He might not carry the tune but his voice must be loud and clear. He had to know the words and "speak them out plain" and not falter until the whole story had been told. Often he spoke the last half-line to signify he had come to the end of the ballad, as is still the practice in some parts of Ireland today.

This Land is Your Land

The title song of this record is the most famous of the many songs composed by Woody Guthrie, a true wandering minstrel of our own time. It has become virtually the national anthem of the great folk song revival movement that has swept our country in recent years, a movement that has not only changed our singing habits but has directed our awareness toward the great social problems. But this song is not about problems or hard times; it is a sweeping affirmation of our country and people, an expression of patriotism so simple, direct and true that there is nothing chauvinistic about it.

Western Music

Of the ways in which ballads eased the painful lives of the forty-niners we have very explicit accounts. Rhymesters rode with the big covered wagon trains, and when the night was fine and the Indians were far away they unlimbered their banjos and uncorked rhymes about the day's events. In California an anonymous folksong collector gathered these ditties into a tiny book called Old Put's Golden Songster which delighted miners' audiences all over California.

The first cowboys were probably Texans who learned the art of handling cattle, a job which included calling to the cattle and singing to them. The cowboys yelled and sang at their cattle to keep them moving; they crooned to them at night to keep them quiet. There are stories of cowboys who played the fiddle on night guard and of musically inclined longhorns who ambled after them through the dark as not to miss a note.

The origin of cowboy songs has been traced almost always to poems written by westerners and published locally in newspapers, pamphlets and small books. Often these poems were meant to be sung to the melody of some old familiar song after which the opening might have been patterned. But the tune usually did not remain set with the lyric. Cowboys usually sang their whole repertoire of songs/ sagas to the same two or three melodies.

Native American Music

Music is an integral part of the Pueblo Indian's way of life. In his earliest years, lullabies are sung to him by his mother. Social dances, gambling songs, and corn grinding songs become important for the youth. Important at all times and for all ages are the songs of the rituals - the rain ceremonials, the curing rites and the ceremonials for increase.

For the Apache, one important function of music is healing. Music does not just put the patient in the "proper frame of mind" to be healed; it is believed to contain the power necessary to heal. Since music contains such power, it is always dangerous to misuse it.

In Navajo thought, music has power - power to cure, to protect, and to bring success in the hunt or harvest. There are no purely secular Navajo songs. Even those songs used on social occasions, seemingly secular, retain their ceremonial connotation. Some songs are owned by individuals and are one means of judging a man's wealth. Others belong to all the Navajos and are to be used for the general welfare.

The flute is associated with love magic in Apache thinking. It is said that if a young man plays his flute in the right manner the girl he has in mind cannot resist him. She will become distracted and finally go out into the night to the place where he is waiting.

The songs which are sung in Commanche peyote meetings are unique in their manner of performance. There is probably no other type of Indian singing which may be considered similar. Kneeling, the singer holds a gourd rattle in his right hand, and a fan and staff in his left. A drummer kneeling on the right side of the singer uses a specially laced water drum and a slender, unpadded drumstick. From then on it is a delicate interplay between singer and drummer. The drummer will sometimes "push" the singer with the drum tempo and often helps the singer by quietly singing with him.

Eskimo Music

To get in the mood for listening to one of these "sings," envision a small room,

about 9' by 12' with a number of Eskimo singers lining one side of the room, sitting on the floor with their backs against the wall and feet stretched out in front of them. Each has a big tambourine-shaped drum with a handle and a long thin wooden beater. Between each pair of singers is a plastic bottle filled with water to keep the drumhead wet while drummed. This gives greater resonance to the tone. Most Eskimo drumming is done by striking the beater on the back edge of the frame, rarely on the skin itself. One of the singers starts a song, very often one of his own. It begins slowly and softly as each singer picks up the words of syllables, melody, and beat. When the leader of the particular song feels satisfied with the performance, he indicates his approval by an accented beat on the drum or by a loud vocal ascending declaration. The group of singers then assumes tempo and volume.

Black American Music

Black Spirituals

Although many slave spirituals took their start from the folk hymns of the whites, the qualities that gave them universal appeal were negros'. They are magnificent in singing group songs, composed by a people having all the special African skills in singing and improvising in chorus. They poignantly express the emotions of an enslaved people. In the official southern view, if not always in practice, the negro slave was regarded no better than an animal. When it was convenient and profitable, slave families were broken up, mothers were sold away from their children and wives from their husbands. After "freedom," the black was left to shift for himself without land or place or roots. Out of such experiences came this lament, one of the most deeply moving of songs.

Jazz

When the original creole band ventured forth from New Orleans in 1910, it sometimes used the word ragtime to designate its product (though this word applied earlier to a piano, not a band style). Through the press it explained itself as playing the original New Orleans music of this type.

When the original Dixieland "Jazz" band hit the road a few years later, it took on the word jazz in Chicago, at the suggestion of a northern manager. The word itself was then confined to a vulgar usage not connected with music.

From the beginning of western colonization the black was cut off almost completely from cultural patterns with which his ancestors had been familiar. Religious practice and beliefs, tribal customs, languages, and songs all were rigorously stamped out to lessen the likelihood of discontent and incipient rebellion. It is this originality that is the core of the African influence upon jazz and American music - in the hollers, the blues, the primitive spirituals, through the use of melodic styles and rhythms, polyphonic grouping of voices and instruments, and in the blues particularly - the primary style source of jazz. The ancestral line to African music is clear enough to satisfy any thinking musicologist. In blues and in jazz the dynamic counterplay of tones and rhythms is contained within a basically simple structure.

Chicano Hispanic Music

The corrido, the best-known type of Hispanic folksong, came to popularity in Mexico late in the nineteenth century. There is supplanted the imported ballad form of romance, replacing its heroic and romantic mood with immediacy and earthiness, in a flexible mold of four-line octosyllabic verses strung together as the narrative demanded. The corrido performed the services of journalism in reporting the latest catastrophe.

The peculiar art of the New Mexican folksinger has been described as clear-voiced or husky; the Mexican is always a master of time. His technique may fail at other points, but the tempo is faultless.

Creole Music

Creole folk songs originated on the plantations of the French and Spanish colonists of Louisiana. The Creole sang of food, love, ridicule, and as in all folk music, there is a generous sprinkling of lullabies. Today the patois is still the idiom of a large proportion of the natives of Louisiana. The musical characteristics show several influences: the syncopated rhythm of the negro, the Habanera accent of Spain, and the lively quadrilles of France.

Hawaiian Music

The oli is a form of Hawaiian chant and it may be best described as a recitative. It is one of the two major classifications of ancient Hawaiian vocal music. The other is the mele hula or dance chant. Oli chanting was not danced to but rather it was the favorite means to communicate with the gods.

The mele hula or dance chants were recited for a large variety of hula or dance styles. Very often musical instruments were used as an accompaniment; and the name of the instrument was also used to identify the hula or dance style.

Ohe hano ihu, the bamboo nose flute is really the only true wind instrument of ancient Hawaii. There was, however, a shallow sound for certain functions. The flute was fashioned from a piece of bamboo; one joint was kept intact and the other node cut off. A hole was punctured near the nose for the nostril of the performer. The pleasant tones produced from the flute made it a favorite for the young people who might serenade those from who they desired affection.

ETHNIC COSTUMES AND DRESS BACKGROUND*

The most gorgeous costumes of China were richly embroidered robes of the mandarins and their wives. The underskirt was embroidered with Chinese designs with a wide-sleeved robe over it and a large square of embroidery on the front and back. The ordinary Chinaman wore long, full trousers of blue, black or white with white stockings and Chinese slippers. He wore a dark blue short jacket with a standing collar and full sleeves. Chinese women wore trousers like the men but not so full, with a similar style jacket. When outside, Chinese women wore long wide-sleeved robes in dark blue or black.

Traditionally the Japanese man wore a dark ankle-length kimono in a dark color. Women wore practically the same kimono except with longer sleeves. Sashes were worn around the waist and men wore black silk knee-length coats. The same stockings and sandals were worn by both men and women.

Swedish peasant costumes were gaily colored. The men wore dark blue or black knee breeches tied just below the knee by a red garter with fringed ends. A white shirt was worn with a red vest. Over the shirt and vest was a long coat with a small turned-up collar and gilt buttons. The most colorful part of the women's costume was the striped apron. Under the apron a long, dark skirt was worn. The white shirt was cotton and had a turned-down collar which was frequently made of brightly colored material. Over the shirt was a tight fitting bodice made of black or red material. The women wore white pointed caps on their heads, sometimes edged with lace.

Denmark's men wore either brown, blue, or dark green breeches which buttoned at the knee, and stockings with garters tied around them just below the knee. Their shoes were black with large silver buckles. They wore white shirts with a large flowing scarf tied in a double knot and a jacket over the shirt with a double row of buttons. The men wore either a stocking cap or a black felt hat with a tall dome on it. The women's skirts were ankle-length of blue or red with contrasting bands and white aprons over them. Their blouses were usually white and either long or short sleeved. The waist was held in by a black velvet bodice tightly laced and decorated with buttons.

The men of Holland wore wide trousers that were pleated at the waistband and decorated with two large silver buttons. The pants were usually dark blue or red, with a matching jacket. Under the jacket, the shirt was usually red and white striped. Soft black leather slippers were worn on their feet. This was the traditional costume of the Volendams. The men from Marken wore knee-length pants with matching jackets. Volendam women had full skirts that were worn over several petticoats. Over the skirt was a plain white apron, and black slippers were worn on the feet. On the upper part of the body was a close fitting blue bodice with elbow-length sleeves which came below the waist. On their heads they wore the well-known white caps with wings at the sides. Marken women wore blue or woollen skirts with a bustle and over the skirt was a brightly colored apron. The bodices were always very gaily colored. They wore cylindrical hats composed of three white muslin caps, placed one above the other around a cardboard shape.

*The Costume Book, Joseph Leeming, copywright 1938.

Norwegian men wore tight fitting dark blue breeches that came below the knee and were fastened with four silver buttons. They overlapped white stockings held up by red garters and black leather shoes with large silver buckles. Over their white shirts they wore green vests and a collarless jacket. The women wore full black skirts that came to the ankle with a large white apron decorated with needlework. Shoes and stockings were black. The bodice was worn over a white blouse that had full sleeves.

The men of Hungary wore wide, white linen skirt-like trousers with a heavy leather belt around the waist. They wore leather shoes similar to moccasins, or black leather boots. Hungarian women wore full skirts in blues or purples with a plain apron over them. Stockings were either black or white and worn with black slippers. The waist-length shirt was usually plain with a standing collar, and elbow-length sleeves. Most of the shirt was covered by an embroidered shawl and the head was covered by a colored scarf tied in the back.

Czechoslovakian costumes were known for their brilliant coloring and rich embroidery. The men wore long, tight fitting trousers or knee breeches tucked into high, soft leather boots, white shirts and bolero-type jackets. The women wore medium length skirts with a number of petticoats underneath and puffed sleeved blouses. The skirt was completely covered in front and at the sides by the woman's most valued possession - the apron, which was embroidered and fastened by ribbons. Many women still wear the soft leather knee boots and cover their heads with a cap or scarf.

German men wore knee breeches or long, tight fitting trousers, a vest, and a short jacket. The women wore full, heavy cloth skirts, blouses, tightly laced bodices and neckerchiefs.

Polish men wore bright red trousers with black stripes tucked into black leather knee boots. A soft white shirt was worn with a tunic over it. The man's hat was a flat-crowned, narrow-brimmed black felt encircled by a red ribbon. Polish women wore short full skirts made of broad striped material. Over the skirt was an apron which may be of the same kind of material as the skirt or a completely different print. White stockings were worn with black slippers. This costume was very colorful. The women's blouses had full sleeves covered with embroidery. They wore many necklaces and their hair was entirely concealed under a yellow kerchief.

The Mexican Indian man wore a white costume of coarse cotton cloth consisting of trousers, shirt, grass sandals and straw sombrero, together with a gaily striped sarape. The well-to-do Mexican men wore tight fitting trousers, black shoes, a white shirt, sash, long-sleeved bolero jacket and a white or gray felt sombrero with a silver band. The women's short sleeve blouse was white with a square embroidered neck. One or two heavy necklaces was an important part of this costume.

Italian men wore white baggy breeches buttoned at the knee. A loosely knotted bandana was worn around the neck and a striped red and yellow sash was tied around the waist. Over the shoulder was a folded blanket of red and yellow material. Either a red stocking cap or a brown felt hat with a red ribbon was worn on the head. Italian women wore full skirts in red, yellow, or blue, with a wide band of contrasting material sewn a few inches from the bottom. A fringed apron was worn over the skirt, and blouses were white with three-quarter length sleeves and a rounded neck.

The traditional men's costume of Greece is called the fustanella, and consisted of a wide skirt that was just above the knees, long white leggings with red garters around the knees and a white shirt with wide sleeves. The shoes were black leather with upturned points that had red pompons fastened to them. Over the shirt was a high-necked vest with a broad red sash around the waist. A red stocking cap with a blue silk tassel was customary. The women's costume included a long sleeveless coat, below knee length skirt in dark blue with gold embroidery, a loose fitting blouse, and a broad gold embroidered belt. White stockings were worn with black or red slippers.

The holiday costumes of the French peasant consisted of full trousers that gathered at the knee and a broad white belt at the waist, and high-necked shirts for the men. The women peasants wore more brilliantly colored costumes - long, full red skirts embroidered at the bottom, red or white stockings and black shoes with silver buckles or wooden sabots on the feet.

Ireland's men wore tight fitting brown knee breeches with black stockings and thick-soled shoes or clogs. Over their white shirts, they wore green waist coats with a double row of buttons. Their hats were similar to derby hats and were brown with a green band. Irish women wore two skirts; the underskirt was green and the outerskirt was brown or red and gathered up and pinned to keep clean while working outside. Around their waists were tightly-laced bodices with a shawl tucked into it. They wore either oxfords or slippers with red, white, or black stockings.

Scotland's men wore kilts with tight fitting dark colored shorts similar to bathing trunks under them. The kilt was supported by a broad leather belt that had a leather purse hooked on to a chain. The stockings were heavy wool and were the same pattern as the kilt or solid colored. The shoes were brown or black brogues. A soft white shirt was worn with a necktie, and the coat was short and usually a dark color. Over his left shoulder the Scotsman carried a folded plaid shawl fastened to the shoulder by a large broach. Scotswomen wore warm woollen skirts, tight fitting bodices of the same material, and plaid shawls placed over their heads. White stockings were worn with black slippers.

The American colonial men and women of the eighteenth century wore garments that the fashionable French and English people did. The men wore white silk stockings and shoes made of black leather with tall tongues and large silver buckles. Favorite colors for the cotton or wool knee breeches, waistcoat, and long full-skirted coat were black, blue, brown, green, and plum.

The Quaker men wore practically the same costume as the other men of the period but Quaker women were much more simply dressed. They wore dresses of gray wool or poplin with a white apron and a white kerchief around the shoulders. The main features of the women's costumes were the quilted petticoat, the Watteau overdress, and the little white cap. The petticoats were usually made of light, solid colored silk or satin and filled with a layer of cotton or wadding and then quilt fashioned stitches to hold the wadding in place. The overdress was usually made of striped or flowered material.

The British officers would wear white breeches and waistcoats with a scarlet coat the had gold buttons and epaulettes and white ruffles sewed to the cuffs. They wore a red or black hat with gold braid, and black leather boots.

The pioneer's costume is one of the few that originated in this country. It consisted of fringed pants, a shirt made of deerskin, moccasins, and a coon-skin cap. The pioneer women wore simple gray or brown homespun dresses with tight waists and full skirts. Over the dresses, they wore aprons and shawls around their shoulders.

The Mid-Victorian England and American Civil War period men wore trousers that were a little narrower than those of today. The vests were lower and often had lapels. The trousers and vests were usually gray or fawn-colored and the coats black or blue. The women wore big hooped skirts supported by wire frames, full sleeved blouses, and jackets that were fastened with cords.

The western cowboys wore chaps, checked shirts, kerchiefs around their necks, and short buttonless vests of heavy cloth or leather.

AMERICA'S ETHNIC AND CULTURAL CITIES AND THEIR HERITAGE

Founding of Los Angeles

The new Governor of California, Felipe de Neve, recommended to the Viceroy of Mexico that a pueblo be established at the place which Father Crespi, in 1769, had suggested as an ideal spot for a mission. Thus was conceived the settlement that was to become Los Angeles.

New Spain's Far Northern Frontier

Under the leadership of Fray Junípero Serra and Captain Gaspar de Portolá, the "sacred expedition" established the first mission and presidio in Upper California at San Diego in 1769. By the time of Serra's death in 1784, Franciscans had completed eight more coastal missions. The California missions numbered twenty-one by 1823.

Largely through natural increase rather than colonization, the non-native population of California reached about three thousand by 1821. A few of these pioneers lived in isolated ranches, but most settled in pueblos scattered along the coast. California had only three self-governing municipalities by 1821: San José, Los Angeles, and Branciforte (Santa Cruz). Settlements governed by military commanders also grew at each of the four ill-equipped presidios that had been built by 1821: San Diego, Santa Barbara, Monterey, and San Francisco.

Mestizaje: The First Census of Los Angeles, 1781

Despite the enduring myth that "Spaniards" settled the borderlands, it is quite clear that the majority of the pioneers were Mexicans of mixed blood. Mestizaje, or racial mixture, was so common that today the vast majority of all Mexicans are of mixed blood. Yet until this century the Mexican upper class viewed mestizos as inferior and placed a high value on their own "pureza de sangre" (purity of blood). This view endures among some Mexicans and Mexican Americans today.

The first census of El Pueblo de Nuestra Señora la Reina de los Angeles del Rio de Porciúncula, taken in the year of its founding, 1781, reveals the truly Mexican origins of that pueblo's pioneer settlers. Only two of them claimed to be Spanish. The remainder were Indian, mestizo (in its narrowest sense, the child of an Indian and a Spaniard), mulatto (the child of a Negro and a Spaniard), Negro coyote (the child of a mestizo ard an Indian), and chino (the child of an Indian and a salta-atras - a person with Negroid features born of apparently white parents).

El Presidio

Sometimes the missionaries needed help in this unsettled land. Soldiers were sent to help the padres, or fathers. The soldiers protected the missions against unfriendly tribes and defended Spain's claim to the Southwest against other countries.

The soldiers did not live at the missions; they lived at presidios, or forts. Presidios were not pleasant places and life there was often difficult. Just the necessities of life were found and there was not much time for amusement. Of the few soldiers that were sent, some brought their families with them.

Louis de St. Denis, a Frenchman, came to Presidio San Juan Bautista to trade. He left and returned ten years later only to be thrown in jail. This time, however, he lost his heart to Manuela Ramón, granddaughter of the presidio captain. When St. Denis was released, he asked permission to marry Manuela. But legend has it that he could not marry until he "proved" himself. So, Manuela's grandfather sent St. Denis on a dangerous mission. He had to bring back some runaway Indians in the land known as Téjas (Texas). St. Denis went into Téjas and brought the Indians back, and was able to marry Manuela.

The Pueblo

Pueblos were always built near water. Every pueblo had a central park, or a public square, called a plaza. The space facing the plaza was set aside for public buildings, and the land left around the plaza went to the first settlers. Large ranches were started around many of the pueblos, and the men who owned them, rancheros, came to the pueblo for supplies and entertainment. Everyone would gather around the plaza to visit and talk with each other, making the plaza the jolliest place in town.

Every pueblo solved its own problems. Each had an alcalde and an ayuntamiento, much like a present-day mayor and city council. Government was very important to los primeros. The men who governed made sure that there was always peace in the pueblo.

Juan de Ornate

The real builders of the Southwest were the workers, most of whom were Indians. Some of the workers, though, were mestizos, people of mixed Indian and Spanish blood. They all struggled very hard to settle the land.

Many of the leaders of the workers also deserve special mention. One of the greatest was Juan de Ornate. Juan married Isabél Tolosa, the great-granddaughter of the Aztec Emperor Moctezuma and the granddaughter of the Spanish conquistador, Hernan Cortés. In 1598, Juan led a group of men into Nuevo Méjico (New Mexico) to find the lost Seven Cities. All his supplies and animals cost him a great deal, but it made no difference to him. Juan, of course, never did find the Seven Cities, but he spent ten years exploring the land, and eventually began the first Spanish pueblos in the Southwest.

The Barrio Develops

The barrio is a neighborhood in which practically all the residents are Spanish-speaking. Initially, the barrios sprang up in the poorer districts. Sometimes there were no sidewalks, and seldom were there such "luxuries" as streetlamps and parks. Buildings in the barrio were old, with peeling paint, unsafe stairways, broken windows, and leaky roofs. There was great overcrowding. Entire families might live in one room. The children attended rundown schools where they encountered discrimination and humiliation. When they spoke Spanish in school, they were usually punished.

In spite of such drawbacks, the barrio was not entirely grim. There were several advantages to barrio life. Families who had recently arrived from Mexico found a haven in the barrio. Because shopowners and neighbors spoke Spanish, newcomers did not feel like outsiders.

On the surface the barrio may appear to be a depressing place to live, but inside the houses, one often finds clean, cheerful rooms, brightly decorated and comfortably furnished.

The Chinese People in America

The immigration records are not clear as to how many Chinese sojourners went home to retire; certainly less than half. Some went home every five years or so for a visit and returned to America to work again. The goal of all was a fortune large enough to retire on and support a large family.

A Visit to Chinatown

Many Chinese, like other immigrants, are slowly becoming Americanized. They have, however, made an effort to hold onto some of their heritage by forming a Chinese community center where the Chinese language can be taught so that their children and grandchildren do not entirely lose their heritage. The only place which might remain Chinese for a long period of time is San Francisco where new immigrants arrive with language and ancient customs still intact. It is still possible for a person to live in Chinatown without ever having to go outside it. All of one's needs can be taken care of through the Chinese stores, and one's whole social life through the clans. Here, families live in Chinatown because they do not want their children to lose their cultural heritage completely.

The Japanese in the United States

This is a minority that has risen above almost every prejudiced criticism. By any criterion of good citizenship that we choose, the Japanese Americans are better than any other group in our society, including native-born whites. They have established this remarkable record by their own almost totally unaided effort.

If successful adaptation to the larger society consists mainly in acculturation, measured by the ability of a group to share and follow the values, goals and expected behavior of the majority, then the Japanese American group has been very successful. Japanese American values, skills, attitudes and behavior apparently do not differ markedly from those of the average American.

The Black American and the City

As early as the seventeenth century, American towns held sizeable Black populations. But because one's skin was black, whether enslaved or free, a black person's position in society still differed from the white urban dweller.

After the American Revolution, northern states abolished slavery but white racism still prevailed. Blacks, even property-owners, were disenfranchised in several northern states. Occupations open to Blacks were those jobs that the

whites rejected. When such positions became desirable to whites, the Blacks would be forced out.

Blacks have always been up against white hostility. These problems multiplied and became more complicated as the migration of Blacks from the South to the North increased. Isolated Black neighborhoods of the late nineteenth century were to become the Black ghettos of the twentieth century.

Ghettos began forming between 1890 and 1920, particularly in the cities of New York and Chicago. The creation of the ghetto gave some Blacks confidence in the possibilities of race cohesion. Blacks had aspirations of creating a city within a city. They believed they could eventually become independent of the white institutions and were quite optimistic about the future of Black America. Ghetto population increased rapidly, making it politically, economically, and socially advantageous for the middle class.

Despite the positive outlooks, the cities were not the "promised land" as many Blacks had hoped. The Depression destroyed any self-assurance that the Blacks had in themselves. Businesses closed down. Blacks were forced to abandon the ministry, medicine, and law practices. The lower class Black was even in a more oppressed state. As a result, Blacks began leaving the ghettos and returning to the South.

The New England Village

The village within the township was essentially a self-sufficient community with meetinghouses, schoolhouses, taverns, stores, shops, perhaps a factory or two, often a post office, sometimes an academy, and if the town happened to be a county seat, a courthouse and jail. A typical village might have a population of fifty families, but the population of the town itself might be two thousand or more.

In most of these country places the women and children went without shoes or stockings. The houses in rural villages were usually simple wooden structures, although an occasional house was of brick and a rare one of stone, but most had been built in the eighteenth century - salt boxes with a long slanting roof at the rear, two-story square structures or one or two-room cottages.

The farmhouse was entered through the kitchen door, leading from the barn and yard. The front door of the farmhouse was opened only on formal occasions. In bad weather, one could come in through the shed. In the shed and all extensions was the gear not stored in the barn. Traps for hunting, snowshoes and skates, grain sieves, winnower, buckets, pails and spigots used in tapping the maple trees, flour and sugar barrels, axes, shovels, other tools and firewood were brought inside to dry.

Riverside City History

The land where the city of Riverside stands was once owned by Don Juan Bandini. Bandini named this tract Jurupa Rancho. The word "jurupa" is said to have come from an incident that occured before the grant was made. A Catholic priest said that an Indian chief greeted him with this word when the priest came to

the Indian village in the territory covered by the grant. The word means peace and friendship.

In 1862-1863 Southern California's fertile land was destroyed by some of the worst floods ever recorded in that portion of the state. The floods were particularly destructive to Rubidoux. The destruction caused great losses because the soil was no longer fertile and hundreds of animals starved to death. The people were looking for a better way to make a living and decided on the production of silk. The bounties and the idea that sericulture (the raising of silkworms) was a gold mine brought hundreds of people into the field causing the state treasury to come near bankruptcy. The bounty laws were then repealed.

In 1869, shortly after the silk boom died, the transcontinental railroad was completed, joining California with the eastern states. This made wealthy eastern businessmen interested in California, and some of them moved out to Jurupa, California. One of these men preferred the name "Riverside," so it was changed to accomodate him.

The Glenwood Mission Inn played a large part in the expansion of the Riverside community. Tourists were attracted by lustrous orange groves and tales of enormous profits made on the produce. Location and agreeable climate were two additional reasons that many people were drawn to Riverside.

CULTURAL AND ETHNIC IDENTITY

In addition or as a part of multiculturalizing, students were encouraged to delve into their own personal cultural backgrounds. A series of lessons dealing with defining individual cultures enabled students to look back in time and to place their own history in perspective with others in the classroom. Students recognized their cultural identity and were able to consider the aspects of their lives which are distinctive. A sense of awareness and pride in traditions and rituals developed and students began to realize how many cultural traits exist in our overall American culture.

Following the establishment by students in the class of individual culture and ethnic identities, it is possible for the teacher to create a format by which students of the same cultural or ethnic group pursue their own cultural project. In this way, and in addition to their cultural study, children are given the opportunity to gain a stronger, more personal identity with their own cultural background.

CULTURAL IDENTITY

QUESTION ONE: What is your first, middle and last name?

Activities: Share the name with the class. Have the students write the names and learn how to spell them. Have a spelling test. Alphabetize names. Use initials. Some names can be illustrated or written in other languages. Use the names to create artistic forms. Find out how many famous people had the same name. Rhyme names, or classify them as unusual or commonly used.

QUESTION TWO: Why was this name chosen for you?

Activities: Discuss reasons why people have different names. Categorize the different origins for names (nice names, grandparent's name, famous person's name, etc.) Is the same form of one name pronounced differently by someone of a different cultural background? (Anglo, Mary; Mexican, Maria) Look at shortened names, nicknames or abbreviated names. Do a math project counting categories or different combinations of names.

QUESTION THREE: What is the national origin of your last name?

Activities: Try to learn ethnic and national backgrounds of an individual's name. Help students to recognize from last names, the possible country or cultural group the family may have come from. Smith has a meaning, which is probably American in origin; may come from blacksmith. If necessary, use an encyclopedia to help in this project. Look at abbreviated forms. Begin a Family History Notebook, and write a story in it.

QUESTION FOUR: Where were you born?

Activities: Compile information about town, state, and country. Use maps to locate the place of birth. Have students write a story about where they were born. If in Riverside, write about which section of town, or a favorite place. Develop stories about family, such as number of brothers and sisters, etc.

Activities: Bring a picture of yourself as a baby and write your name on the back. Have a guessing game. Find out how much your weight was at birth. Solve math problems concerning pounds and ounces.

QUESTION FIVE: Where were your parents born?

Activities: Use maps to locate place. Interview parents regarding things they remember about their birthplace. Use same types of activities for question four.

QUESTION SIX: Where were your grandparents born?

Activities: You may have more of a variety of locations. Attempt to trace migration patterns with discussion and comparison of locations. If possible, interview grandparents regarding memories of their birthplace.

QUESTION SEVEN: What is your father's complete name?

Activities: Use name books to find origin of names. Have class compare types

of names used and consider trends in names. See if any new ones enter the class list of names. Discuss why names are different.

QUESTION EIGHT: What was your mother's name before she was married?

Activities: See what maiden name means to the class. Determine a definition. Expand activities per interest. Determine why most women take the last name of their husband upon being married.

QUESTION NINE: What are your father's parents' full names, including his mother's maiden name?

Activities: Compare their names and your name. Try to find the origin of the name. Write a creative story about why they have their names.

QUESTION TEN: Where were your grandparents born?

Activities: Have students use maps to indicate the country from which their ancestors came. Look up information about the town or country. Share stories with the class.

QUESTION ELEVEN: What are your mother's parents' full names, including her mother's maiden name?

Activities: Trace the meanings of these names. Compare the names of both grandmother and grandfather.

QUESTION TWELVE: Where were these grandparents born?

Use a large map and desk maps to locate birthplaces. Have children relate or create a story about how their grandparents moved during their lives. Trace the different occupations, homes, and lifestyles they had.

QUESTION THIRTEEN: What are your great-grandparents' names?

Activities: If possible, trace genealogy, lineage, ancestors and family tree.

QUESTION FOURTEEN: What are the full names of your sisters and brothers, cousins, aunts, uncles, and other relatives?

Activities: List common characteristics of your family such as color of hair, eyes, skin pigment, features, height, etc.

OVERVIEW

Today the student will trace his family tree, synthesizing the information gathered from the fourteen questions asked previously.

REVIEW

Say: For the past three weeks, you have been given a question each day to ask your parents. Let's now describe some of the information we received. (origin, nationality, maiden name, lineage, etc.)

LEAD-IN

Say: Today each of you will receive a chart to which you can transfer the information you have obtained from your fourteen questions. Try to complete a family tree for your own family. (genealogy, pedigree, descent, ancestor, generation)

INVESTIGATION

Say: This is an example of the kind of charts anthropologists use to trace a family history. The triangle designates men and the circle represents women. Let's trace through this family tree beginning with the great-grandfather and great-grandmother. (each child should have a copy)

Say: I will now trace my family tree beginning with myself and remembering to include full names, birth dates, date died, and birth places. (on the chalk board, draw the family tree and fill in the information)

Say: Pretending you are anthropologists, write your history using the fourteen answers from your Family History Notebooks. (give both kinds of charts to students, and have them fill out the horizontal one first and the vertical one second)

Say: Let's share our family trees with the rest of the class. (have each child show his chart to the class)

Ask: What information do we now have that we did not have before? How does this kind of genealogical tree help us to look at our own family histories? What categories of family information can we now compare to represent the population of our classroom? (number of generations, early dates of ancestors, number of males and females, geographical representation)

Say: From what you now know about your family history, how do you think anthropologists would use such family trees?

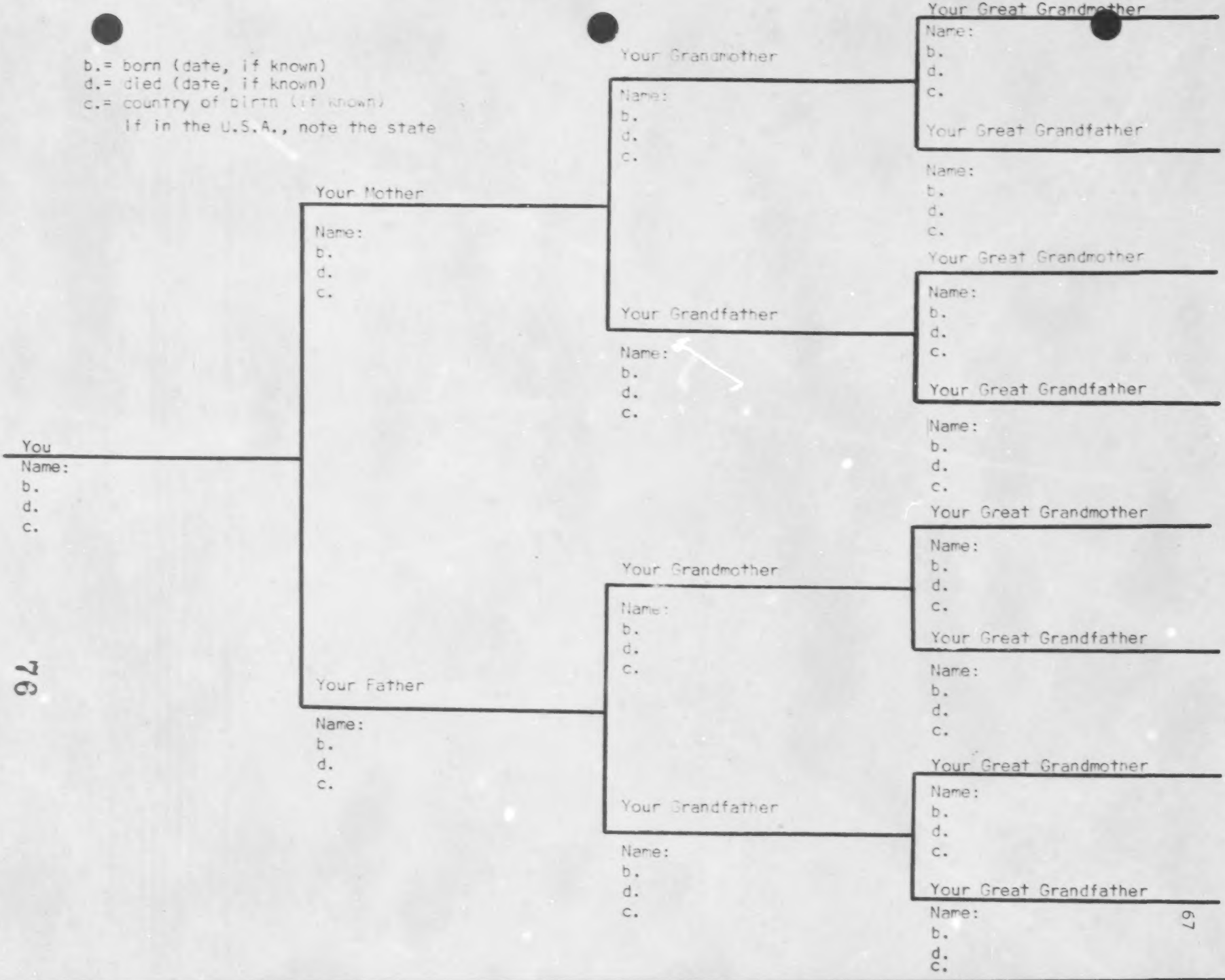
SUMMARY

Ask: How did you use the information from the fourteen questions to give you a clear picture of your family history? If you were an anthropologist tracing a lineage in a culture, what kind of information would you need to know?

FUTURE

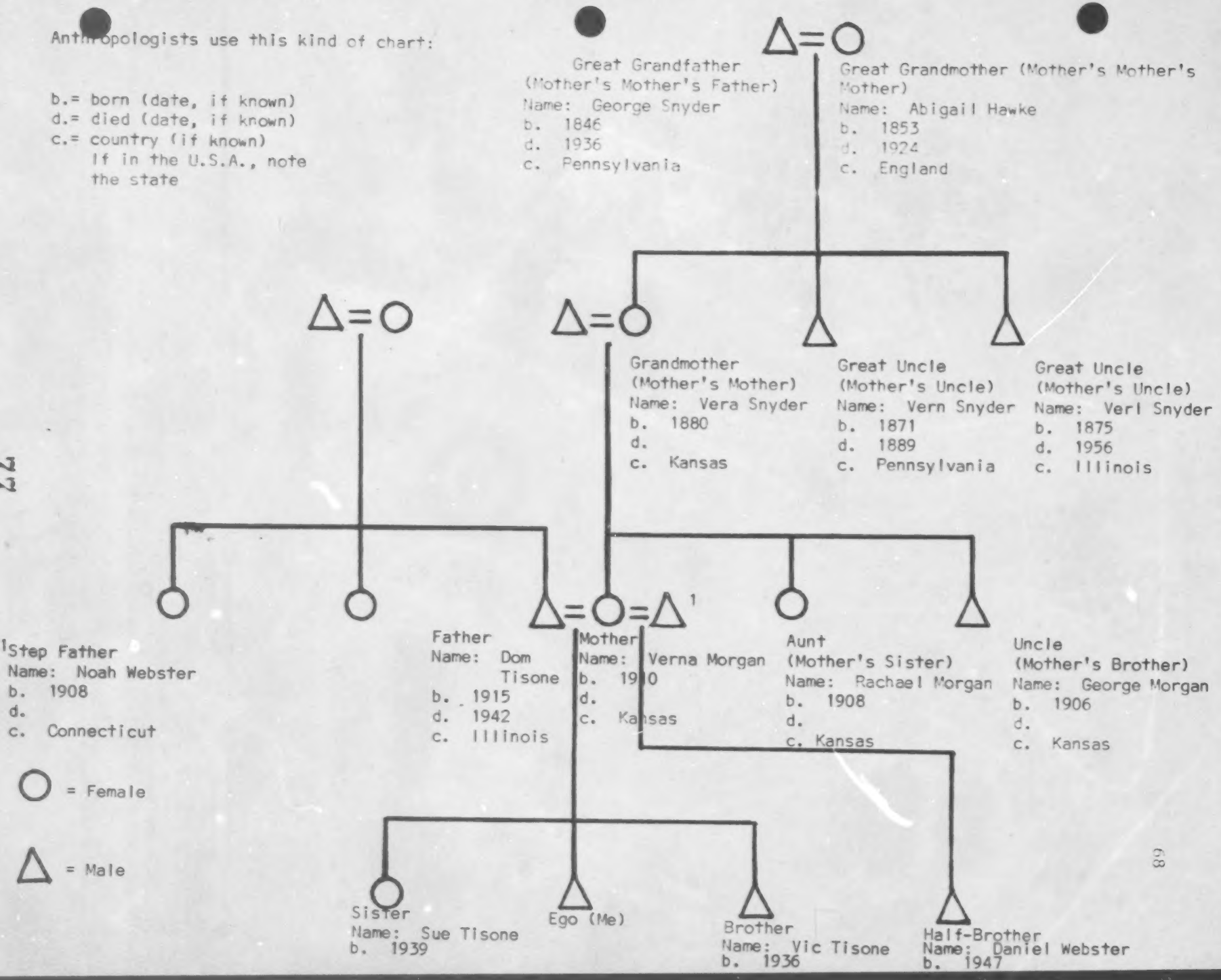
Say: Family genealogies chart information in a clear fashion, but now that we have this information, what other questions must be asked to complete our family histories? (make a list, and put in an order that the class will study, that is, languages, foods/dishes, birthday celebrations, holidays)

b.= born (date, if known)
d.= died (date, if known)
c.= country of birth (if known)
If in the U.S.A., note the state



Anthropologists use this kind of chart:

b.= born (date, if known)
d.= died (date, if known)
c.= country (if known)
If in the U.S.A., note the state



OVERVIEW

The students will describe the celebration of birthdays in their homes, compare aspects and rituals of celebrations, and determine how traditions are set.

REVIEW

Say: Today we are going to talk about birthdays. What does birthday mean? Does everyone have one? When are your birthdays? (write down the name and date for each student in the group)

LEAD-IN

Say: We are going to look at birthdays and see what kinds of things we can learn about them.

Ask: What do the words celebrate, tradition, and ritual mean? (have students guess what each word means)

Say: In order to investigate birthdays, first we must look at what happens in your homes when you or your family members have a birthday.

INVESTIGATION

Ask: How do you acknowledge your birthday? (seek answers related to whether or not you receive gifts, who comes to see you, what kinds of foods are served, whether or not you have a party)

Ask: How are all of your birthday celebrations alike? (gifts, people there, celebrations or parties, songs, foods)

Ask: How did your family determine these traditions for celebrating birthdays? If you could start a new tradition for birthday celebrations in your home, what would it be?

Ask: How might a classroom set up a plan to celebrate birthdays for all the children in the classroom? What are some things that would have to be considered? (vacation or weekend birthdays, money, time)

EVALUATION

Ask: What do you know about birthdays that you did not know before? (children have different celebrations, families use different bases for celebrating) How do your feelings about celebrating birthdays add to the importance of a birthday? (makes you feel good, embarrassing, is not very important)

FUTURE

Ask: For what other celebrations do your families practice traditions?

OVERVIEW

The students will describe celebrations their families have for special events. They will look at the rituals included in the different traditional celebrations.

REVIEW

Say: Today we are going to talk about events your families celebrate. (review vocabulary words: celebration, ritual, tradition)

LEAD-IN

Say: We are going to look at celebrations for special events for which your families have special rituals.

Ask: What are some of these special events? (Halloween, Christmas, Hannukah, Easter, Valentine's Day, Chinese New Year)

INVESTIGATION

Say: Each of you pick a holiday or special event which you think your family has a particular way of celebrating and which is different from your friends'. If you cannot think of one, choose any day that you find especially delightful. Let's each reveal our special event and the reason we have chosen it. (have each student name the event and why)

Ask: What are the different parts of the celebration which make up your family's ritual? (what to wear, eat, place to celebrate, who comes, time to celebrate)

Say: Take the special event you have chosen, and the parts of the ritual which make up the tradition, and write a short story about it. (have students respond verbally if language arts skills are poor) Then each of you will share your favorite celebration with the rest of us and while we are listening, each of us will think of a question to ask you about your holiday.

SUMMARY

Ask: How are all of our celebrations alike? (we all have a routine or ritual to follow, we all have food, special dress, people involved) What family traditions do we know about that we did not know of previously? (review the different celebrations each student described) How do you feel about the celebrations you have in your family? (like them, want more, would like to celebrate some other customs)

FUTURE

Ask: What is one way that we might celebrate like other people do? How can we participate in customs that are not ethnically our own? (we can learn about and prepare meals that are a part of the celebrations)

OVERVIEW

Students will understand the difference between holidays and special events and will be able to categorize them according to origin and the reason why the holiday exists.

REVIEW

Say: we have been talking about holidays and special events, how people celebrate holidays in different ways, and how each special event has become ritualized.

LEAD-IN

Say: Today we are going to think of as many holidays as we can and try to find the ways in which these special events are similar.

INVESTIGATION

Say: Think of all the holidays and special events you can, and I will write them on the chalk board. (Christmas, Easter, Halloween, Fourth of July, Memorial Day, Yomkippur, Mother's Day, Father's Day, etc.) Let's see if we can take this list and make two lists out of it. Put those holidays most alike together under one category and others different from one but more alike under the second.

Ask children where each one belongs. (Write whatever the students suggest, but then help them to group events with basically religious-oriented holidays in one group and person- or event-oriented holidays in the other group)

Ask: How should we label these groups? (church-related or religious holidays, special day or person)

Say: Now choose one holiday. (As an example, use Halloween) List the manner in which it was celebrated in:

1800, in America	1975, in Riverside	Comparisons
make a costume, few houses to trick or treat, cookies or fruit	buy a costume, many houses to trick or treat, candy	cost materials neighbors

SUMMARY

Ask: What do you think would happen if we could have Halloween or Christmas everyday? Have students write ideas. (get a lot of gifts, eat too much candy, have a Christmas tree all year)

REVIEW

Say: Now we know more about why holidays are special, and not everyday events.

FUTURE

Ask: What holiday would you invent to make a new celebration day?

OVERVIEW

Students will understand the relationship between the role of food in celebrations and the role of eating as a ritual. They will also learn the origin of a particular food ritual or tradition.

REVIEW

Say: We have been learning about different celebrations. When your family celebrates an event or holiday, certain rituals are developed which become a part of your family tradition. What are some examples of rituals? (have a student pick a holiday and briefly trace the day's events)

LEAD-IN

Say: Today we are going to consider the culinary aspect of your ritual, and the special dishes and ways of preparation which are often important to celebrations of special events or holidays.

Ask: What foods can you think of that are particularly characteristic of the birthday ritual? (cake, ice cream)

INVESTIGATION

Say: Give an example of a food or dish which is prepared for a special event. (fruitcake, gingerbread, homemade ice cream)

Ask: What are some of the different reasons why a holiday or event would have a special food or dish? (as a special treat, grandparents always did it) If you were a parent, which foods would you have learned how to prepare or to buy so your children could have them for special events? What is your favorite food for some special holiday? What are some aspects of food preparation for such a holiday that are unique to your family?

Say: Pick a special treat, such as gingerbread. In my family, I bake them, and my father decorates each one and writes names on them. How does your family prepare special foods? (makes something the night before, certain person prepares each part, use special materials or equipment and unusual foods)

SUMMARY

Ask: If we were to invent a new holiday called _____ (have children make up a name), what might we prepare and serve for food to celebrate this day? (use encyclopedias or cookbooks, if necessary)

FUTURE

Ask: After we write our stories (or draw pictures), how might we learn more about the practical aspect of continuing this food ritual in our homes when we get older and do not have anyone there to prepare it? (get a cookbook, learn to cook) What would you find out if each of you were to go home and ask for the recipe for this favorite food and bring it back to share with us? (how to prepare it, how other foods are made)

OVERVIEW

Students will begin to understand what culture means in terms of what they value.

REVIEW

Say: We have been talking about holidays and special events and how rituals and traditions come to exist.

LEAD-IN

Say: Today we will talk about things, places, and events that you value.

Ask: What does value mean? (useful, special)

INVESTIGATION

Say: Close your eyes and think of a special place in your home, garage, yard, or outdoors that is of particular importance to you. List the items or things that make this your favorite place.

SUMMARY

Ask: Do you think most children in the United States would have a similar room (or item)? Could we say the room represents North American children's culture? Would these rooms be the same if you lived in France or Germany?

INTEGRATION OF MULTICULTURAL AWARENESS INTO ACADEMIC SUBJECTS

To multiculturalize, teachers incorporated many multicultural activities into various subject areas. Students were provided with stories which reflected different cultures, for example, folk tales, to read in timed reading-comprehension tests. Cultural contexts were devised for mathematics to provide a learning experience for the student in addition to the acquisition of math practice skills. Topics for language arts often reflected the cultural area being studied in the afternoon. The use of reading materials currently being developed by publishing companies gave students the opportunity to learn about different cultures, while at the same time practicing and improving their listening skills.

MULTICULTURAL CURRICULUM GUIDES AND HELPFUL RESOURCES

1. Human Relations Curriculum Guides for Kindergarten, Primary, and Upper Grades, by Georgia F. Morris, Rialto, C (good curriculum ideas with a useful list of resources for multicultu al materials; very thorough and includes materials for different levels

2. Multiethnic Studies in the Elementary School Classrooms, by Pat Marquevich and Shelly Spiegel, Education in Motion Publication, P.O. Box 224, Pico Rivera, CA 90660 (contains many good activities and is easy to use)

3. Multicultural Kit, San Bernardino City Schools, Categorical Projects, Administration Building Annex, 799 "F" Street, San Bernardino, CA 92410 (categorizes multicultural activities according to topic)

4. American Indian Life Environments, A Curriculum, by Teresa Hall, David Churchman, Sandy Gibbs, Kathleen Gebauer, John Quinlan, published by Tribal American Children's Center, Tribal American Consulting Corporation, 4735 East Slauson Avenue, Maywood, CA 90270 (objectives well-stated with materials applicable for all ages)

5. Culture Based Curriculum for Young Indian Children, written and compiled by Sharon N. Thomas, published by Randers Publications and Sales, P.O. Box 2052, Salt Lake City, Utah 84110 (interesting introduction and background with good curriculum ideas)

6. Multicultural Curriculums Phase One: English and Social Studies, developed by the San Mateo Union High School District, Human Relations Department

7. Mosaic: A Survey of the History, Culture, and Current Problems of Ethnic Minorities, A Course Cooperatively developed by the Los Angeles Unified School District and the California State University and Colleges (useful for consideration in staff development and adult audiovideo materials)

8. Many Hands Cooking, An International Cookbook for Girls and Boys, by Terry Touff Cooper and Marilyn Ratner, published by Thomas Y. Crowell Company in cooperation with the United States Committee for UNICEF, New York (good international recipes and stories about foods)

9. A Guide to the Analysis of School Book Content, Evaluating Printed Materials from a Native American, Mexican American, Black American, and Chinese American Perspective, developed by Far West Laboratories for Research and Development, 1855 Folsom Street, San Francisco, CA 94103

10. From We to Me, a Hierarchy of Multicultural Concepts, developed by Byron Kunisawa, Multicultural Specialist, Drug Education Center, published by Alameda County Schools

11. Multicultural Bibliographies, by Margaret S. Nichols and Peggy O'Neill, Box 2945, Stanford, CA

RECOMMENDED MULTICULTURAL RESOURCES

1. American Geographic Wall Map of the United States (Side 1 - Historical-Political Map, Side 2 - Map of American Indians), American Geographic
2. American Indians (Ethnic Cultures of America), Educational Insights, Inc.
3. American Indians - Yesterday and Today (studyprints and resource manual), David C. Cook Publishing Company
4. Black America - Yesterday and Today (studyprints and resource manual), David C. Cook Publishing Company
5. The Black Experience (includes transparencies), Milliken Publishing Company
6. Black Studies (Ethnic Cultures of America), Educational Insights, Inc.
7. Brown Studies (Ethnic Cultures of America), Educational Insights, Inc.
8. Children Around the World (studyprints), Singer Education Division
9. Colors of Man Kit, Singer Education Division
10. Five Families, Scholastic Books Services
11. Highway Holidays Series (a high interest controlled vocabulary reading program), Bowmar
12. Indians of the United States and Canada (studyprints), Singer Education Division
13. Lincoln and Washington: Why We Celebrate Their Birthdays, Singer Education Division
14. Mainland China - Today (studyprints and resource manual), David C. Cook Publishing Company
15. 9 Sports Superstars, book and cassettes, Creative Publications, Inc.
16. 9 Sports Superstars, cassette only, Creative Publications, Inc.
17. Portraits of the Presidents of the United States, Book Enterprises
18. Schlitz Historical Calendars, P.O. Box 1766, FDR Station, New York, N. Y., 10022
19. Sing a Song of People (a Multi-Media Program of Song, Language, and Art for the Social Sciences), Bowmar
20. Thanksgiving Story, Singer Education Division

SUGGESTED READINGS

1. The TABA Program in Social Science, People in America, Kenneth G. McVicar and Patricia Hardy, Addison-Wesley Publishing Co., Menlo Park, CA. Describes different family cultures, with the last part devoted to inter-ethnic relations and relations between people of different religions. Teacher's guide has suggested readings on Chicanos, Blacks, Native Americans, Hillbillies, Japanese Americans, and European immigrants. Also includes suggested films, cassettes, and multimedia kits.

2. Americans All, A Nation of Immigrants, Muriel Stanek and Clinton Hartmann, Benefic Press, Westchester, Illinois

3. What Happened Between People, a filmstrip and cassette from Guidance Associates of Pleasantville, New York, 1970. Filmstrips and records also available on folktales from the Mexican, Japanese, Black, and Anglo cultures.

4. Ginn Social Science Series - An Inter-disciplinary Approach, Reliving the American Experience: Developing Unity Among Diverse Peoples, Robert W. Edgar and Leonard S. Kenworthy, Ginn & Co., A Xerox Educational Company. Although this is a 7-8th grade book, it has very good stories on inter-ethnic and intergroup relations.

5. Our Mexican Heritage, Gertrude S. Brown and Manuel Guerra, Ginn & Co., A Xerox Educational Company, 1972

   Our African Heritage, Sara Smith Beattie & Basil Davidson, Ginn & Co., A Xerox Educational Company, 1972

6. Lerner Ethnic Studies Library, June F. Tyler Ph.D., Lerner Publications Co., Minneapolis, Minnesota, 1974

   Paperback books on The American Indian in America, The Negro in America, The Mexican in America, The Japanese in America, The Chinese in America, The Irish in America, The Jews in America, and twenty-six more "In America" books.

7. Chicano fiction and non-fiction

   Benito, Clyde Bulla

   Maria Luisa, Winifred Madison

   Trina, Patricia Martin

   Famous Mexican Americans, Clarke Newlon

   Graciela: A Mexican American Child Tells Her Story, Joe Molnar

   The New Life: La Vida Nueva: The Mexican Americans Today, Arnold Dobrin

South by Southwest: The Mexican American and His Heritage, J. Tebbel and R.E. Ruiz

The Maldonado Miracle, Theodore Taylor

8. Black fiction

Behind the Magic Line, Betty Erwin

50,000 Names for Jeff, Anne Snyder

Harlem Summer, Mary Elizabeth Vroman

Maple Street, Nan H. Agle

9. Indian fiction

Billy Lightfoot, Richard B. Erno

Susan, Barbara Smucker

10. Black American - Yesterday and Today, Helen Ward Carry and Levi Lathen

American Indians - Yesterday and Today Both of these are packets which include 24 pictures and a 48-page resource manual.

11. Multiethnic Literature Series Although intended for 8th grade, includes some good stories for younger students.

12. The Boy Who Spoke Chinese, Jessica Krasilovsky

13. Taken from Luis Nogales' The Mexican American: A Selected and Annotated Bibliography

Barrio, Raymond, The Plum Plum Pickers, Ventura Press, 1969

Campa, Arthur L., Treasure of the Sangre de Cristos: Tales and Traditions of the Spanish Southwest, University of Oklahoma Press, 1963

Dobie, J. Frank, ed., Puro Mexicano, Austin, Texas Folklore Society, 1935

Griffith, Beatrice, American Me, Boston, Houghton Mifflin Co., 1948

Hudson, Wilson M., ed., The Healer of Los Olmos and Other Mexican Lore, Dallas: SMU Press, 1951. Relations between scientists and those who believe in superstitions and traditions.

Lopez, Enrique, "Back to Bachimba," Horizon, IX, No. 1 (Winter, 1967)

Matthiessen, Peter, Sal Si Puedes - Escape If You Can: Cesar Chavez and the New American Revolution, Random House, 1969

Paredes, Americo, With His Pistol In His Hand - A Border Ballad and Its Hero, University of Texas Press, 1958

Rechy, John, "El Paso del Norte," Evergreen Review, II (Autumn, 1958)

Robinson, Cecil, "Spring Water with a Taste of the Land," American West, III (Summer, 1966)

Robinson, Cecil, With the Ears of Strangers: The Mexican in American Literature, Tucson, Arizona, the University of Arizona Press, 1969

Simmen, Edward, ed., The Chicano: From Caricature to Self-Portrait, New York: New American Library, 1971

Vásquez, Richard, Chicano, Doubleday & Co., 1959

Villarreal, José Antonio, Pocho, Doubleday & Co., 1959

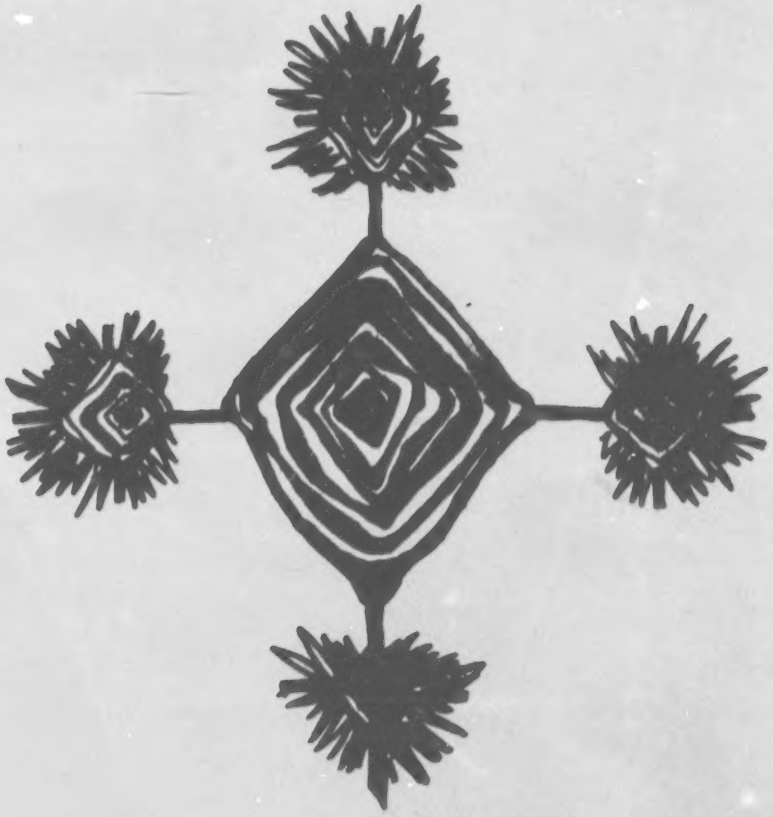
14. Two most highly recommended books, which along with the three key works that should be in the school library, are:

Building Bridges of Understanding, by Charlotte M. Keating

Reading Ladders for Human Relations, by Virginia Reid

CHRONOLOGICAL RECOGNITION OF SPECIAL EVENTS

The final element consisted of the chronological recognition of events and holidays pertinent to different cultures, which offers an additional element of multiculturalizing. By discussing, and in some cases celebrating different cultural events, children can reinforce their individual cultures and become aware of the importance of traditions and rituals in one's pattern of living. This aspect of multicultural education is particularly valuable for kindergarten through third grade students and can be included in the day's course of study.



SEPTEMBER

1 Hiram B. Revels, first Black to serve in the United States Senate, born 1822.

2 Ezequiel de Baca, first Spanish-speaking Governor of New Mexico, elected 1916.

Dr. Alexander T. Augusta, first Black commissioned in the United States Army Medical Department, 1863.

3 Los Angeles founded by Mexicans of mixed Indian, Black, and Spanish descent, 1781.

Alain L. Locke, first Black Rhodes scholar and Professor of history at Howard University, born 1886.

4 Apache Chief Geronimo captured - end of last major Indian war, 1866.

5 Association for Study of Negro Life and History founded by Dr. Carter G. Woodson, in Washington, D.C., 1915.

6 Jane Addams, famous humanitarian and founder of Hull House, a "drop-in-center" for minority groups, born 1860.

First attempt to form a union of agricultural workers in the United States, spearheaded by a Mexican, Juan Gomez, in California in 1883.

7 Juan de Oñate, silver magnate, set forth to colonize New Mexico in 1598.

Charles Michel de Langlade, known as "Father of Wisconsin," born 1729. His father was a French noble, his mother, an Ottawan Indian.

8 The "grape pickers" strike began in Delano, California, led by the Agricultural Workers Organizing Committee, 1965.

Mission of San Fernando established near Indian village in Encina Valley, California in 1797.

9 California admitted into the Union, 1850.

The Spanish introduced sugar cane to Louisiana and built the first sugar refinery in New Orleans, 1791.

Richard Wright, famous Black author, born in 1908.

10 John R. Lynch, Black Congressman from Mississippi presided over the National Convention of the Republican Party in 1884.

11 Pío Pico, last Mexican Governor of California died in Los Angeles, 1894.

Chris J. Perry, Black founder of Philadelphia Tribune, born 1854.

12 Dan M. Madrano, a Caddo Indian, educated at Carlisle and National School of Law, Oklahoma Congressman and founder of the National Congress of American Indians (NCAI), died 1966.

SEPTEMBER

12 Stokeley Carmichael, Black leader of Student Nonviolent Coordinating Committee (SNCC), born 1942.

Prince Hall, father of Black free masonry, born 1746.

13 Xavier University in New Orleans was founded as the first Catholic Black University in the world, 1925.

14 Francis Scott Key, who wrote "The Star Spangled Banner" in 1814, born 1779.

15 Porfirio Díaz, Mexican General and President of Mexico, born in Oaxaca in 1830.

Claude McKay, outstanding Black poet, novelist, lyricist and "Herald of the Harlem Renaissance," born in Jamaica in 1890.

16 Miguel Hidalgo y Costilla gave the shout of revolt in the village of Dolores sparking the revolution which ended 350 years of Spanish rule in Mexico in 1810.

Mexico's Independence Day

Slavery abolished in all French territories and possessions, 1848.

17 Constitution Day

First Indian treaty signed with the Delaware, who called themselves Lenape or Leni-Lenape, meaning "real men," led by Chief White Eyes, 1778.

18 Booker T. Washington, Black American, delivered his famous "separate as the fingers, yet united as the hand" speech at the Atlanta Exposition, 1895.

Fugitive Slave Act passed, 1850.

19 The National Farm Workers Association, led by César Chavez, created a joint strike committee with the Agricultural Workers Organizing Committee, 1965.

20 Armando M. Rodriguez, Director, Office for Spanish Speaking American Affairs, United States Office of Education, 1970, born in 1921.

First National Negro Convention meeting at Philadelphia's Bethel Church.

21 Chief Joseph, respected Chief and military strategist, forced to leave the Nez Perce's native Idaho, attempted to lead his people to freedom in Canada. The army stopped them thirty miles from the border. Never allowed to return to his homeland, he died on the Colville, Washington reservation, 1909.

General Andrew Jackson honored heroism of Black troops in Battle of New Orleans, 1814.

SEPTEMBER

22 George Gershwin, famous Jewish American composer, born 1898.

23 John "Trane" Coltrane, Black Jazz musician and composer, born 1926.

Annual festival in honor of patron saint San Geronimo, held in the pueblo of Taos, New Mexico.

24 Federal troops ordered to Little Rock, Arkansas to prevent interference with school integration, 1957.

Charles Curtis, descendent of Pawhuska, Osage and Kaw chiefs, disc jockey, lawyer, Congressman, Vice President under Herbert Hoover, born 1860.

25 Cabrillo discovered the Bay of San Diego, 1542.

Nine Black children integrated Central High School in Little Rock, Arkansas, 1957.

Hugo Black, Black United States Supreme Court Justice and champion of civil liberties, died 1971.

26 The Farm Workers Association had its organizational meeting, 1962.

The first organized protest against slavery made by Society of Friends (Quakers) in Pennsylvania, 1779.

27 Louis Riel, hero and liberator to Metio and other Canadian Indians led Red River Rebellion, 1869-70 and the Mitis' rebellion in 1884.

Augustín de Iturbide, Mexican General, triumphantly entered Mexico City, 1821. The Act of Independence of the Mexican Empire was signed soon thereafter.

28 Brownsville, Texas awoke to cries of "Viva Cortina! Viva Mexico! Maten los gringos!" as Cortina and his men stormed the town, 1859.

United States Court of Appeals ordered Governor Barnett of Mississippi to cease interference with desegregation at University of Mississippi, 1962.

29 American Horse, Oglala Sioux chief who fought with Sitting Bull, killed at Slim Buttes, South Dakota, 1875.

First group of Mexican braceros arrived in Stockton, California for wartime employment in 1942.

30 Mary Church Terrell, founder and first President of the National Association of Colored Women, born 1863.

Mushalatubbe, Choctaw Chief and friend of Lafayette, who led his warriors against the Creeks with Jackson in the War of 1812 died, 1838.

OCTOBER

1 China People's Republic declared, 1949.

Emmett J. Scott became the first Black appointed special assistant to Secretary of War, 1917.

William Rickard, active Tuscarora leader, Indian Defense League of America, and fought against New York State Power Authority (1918-1964).

2 Nat Turner, Insurrection for Freedom, born a slave in Virginia, 1800.

3 WERD, first Black owned radio station opened in Georgia, 1949.

Lorenzo de Zavala, signer of the Texas Declaration of Independence, first Vice President of the Republic of Texas, born 1788.

Black Hawk, Great Sauk Indian leader died, 1838.

4 First publication of the Negro History Bulletin, 1937.

George Sanchez, educator, author, expert on educational and social problems of Spanish Mexican minority groups, born 1906.

5 Juan Cabrillo, Portuguese navigator, claimed California for Spain, 1542.

Tecumseh, Shawnee Chief, tried to organize Indian resistance. Fighting with the British in the War of 1812, he died in battle, 1813.

6 Harold Cardinal, President and Executive Director, Indian Association of Alberta, Cree author and advocate of Indian cultural survival, born in 1945.

7 Elijah Muhammad, leader of the Black Muslim Cult, born 1897.

Grandma Moses, artist, born 1860.

8 Jesse Jackson, Black American, National Director of Southern Christian Leadership Conference's (SCLC) Operation Breadbasket, born 1941.

9 Brantley Blue, Chairman of Indian Claims Commission, 1969, a Lumbee and former judge, was born in 1925.

Woolworth chain eliminated discriminatory hiring practices in Chicago stores, 1930.

10 Revolutionary leaders Villa, Obregon, and Zapata met in Aguascalientes to resolve their differences, 1914.

Franklin H. Williams, former African Regional Director of the Peace Corps and United States Representative to United Nations Educational, Scientific and Cultural Organization (UNESCO), named Ambassador to Ghana, 1965.

OCTOBER

11 Antoine Blanc, founded first Black Catholic sisterhood in the United States, 1792.

Satana, Kiowa Chief known as the "Orator of the Plains," was among the signers of the Medicine Lodge Treaty of 1867 which forced his people to live on a reservation. He committed suicide in prison after being captured by General Custer. Satana died in 1878.

12 Columbus Day

The California Constitutional Convention of 1849 granted to the legislature the power of enfranchising certain Indians.

13 Arna Bontemps, accomplished Black poet, born 1902.

California district court held a covenant barring sale to "persons of the Mexican race" unenforceable, 1948.

14 Nobel Peace Prize awarded to Martin Luther King, Jr. He donated the $54,600 to the civil rights movement, 1964.

William Penn, founder of Pennsylvania, born 1644.

15 Mexican government formally protested against the segregation of children of Mexican descent in certain schools, 1943.

Gabriel Prosser, slave insurrectionist, born in Virginia, 1775.

16 Noah Webster, American lexicographer and author, born in 1644.

James P. Murray, first Black to join New York Film Critics Circle, born 1946.

Winnemucca, Paiute Indian who established an Indian school in Nevada and later lectured on Indian problems, died 1891.

17 Black Poetry Day, Jupiter Hammon was the first to publish own verse.

Rupert Costo, founder and President of American Indian Historical Society, 1964.

18 North Carolina Mutual Life Insurance Company organized in Durham, North Carolina by John Merrick and A. M. Moore, both Black Americans, in 1898.

The Star Spangled Banner sung for the first time, in 1814.

20 John Woolman, fervent anti-slavery worker, born 1720.

John O. Crow, American Indian and long time Bureau of Indian Affairs (BIA) assimilationist appointed Deputy Commissioner of BIA, 1970; former professional football player, born in 1912.

OCTOBER

22 Reies López Tijerina announced that a "treaty of peace, harmony, and mutual assistance" had been contracted between his Alianza and the Student Nonviolent Coordinating Committee (SNCC), the Congress of Radical Equality (CORE), and the Black Panthers, 1967.

Ruth Muskrat Bronson, a Cherokee born in Oklahoma, represented American Indians at a conference in China; officer of the National Congress of American Indians, and Indian student advisor.

23 Jackie Robinson became the first Black to play Major League Baseball, in 1945.

Dr. Henry Roe Cloud, a Winnebago, Superintendent of Haskell Institute and head of Indian education for BIA, 1936, won the Indian Council Fire Achievement Award in 1935.

24 After nearly two years in prison, charges were dropped against the seventeen "Sleepy Lagoon" defendants; first organized victory for Mexicans in Los Angeles courts, 1944.

United Nations Day

25 Benjamin O. Davis appointed first Black General in United States Army, 1940.

Mound City Group National Monument established to preserve famous group of prehistoric Indian mounds, in 1923.

26 Mahalia Jackson, renowned Black gospel singer, born 1911.

Clem Rogers McSpadden, Cherokee and State Senator in 1954, rancher, rodeo manager, announcer, sportscaster, born 1925.

27 Benjamin O. Davis appointed first Black Air Force General, 1954.

Pit River Indians occupying Lassen National Forest, California, assaulted by local and federal law officers, 1970.

28 The United States Supreme Court held that Spanish-speaking people may not be systematically excluded from jury duty, 1954.

Statue of Liberty unveiled in 1886.

Levi Coffin, Black founder of the "Underground Railroad," born 1798.

Robert L. Bennett, Director American Indian Law Center, University of New Mexico; former BIA commissioner, 1966-69; recipient of Indian Council Fire Achievement Award, 1962.

29 Pedro Aguilar Despart became the first resident of Los Angeles to be drafted for service in World War II, in 1941.

OCTOBER

29 Issac Murphy, Black jockey, was the only one to have ridden three Kentucky Derby winners until Earl Sande duplicated his feat.

United States Supreme Court ruled out segregated schools in 1969.

30 Francisco Madero, Mexican statesman and revolutionary martyr, elected President of Mexico in 1911, born 1873.

Black American Robert Hayes, onetime holder of the world track record, ran the 100-yard dash in 9.1 seconds in 1963.

31 American Indian Day

Halloween

Richard K. Barksdale, educator, dean, editor, Black Writers of America: A Comprehensive Anthology, born 1915.

Ethel Waters, actress, vocalist, famous for her career in stage, screen, television, and recordings, born 1900.

NOVEMBER

1 San Juan Capistrano, jewel of the missions of California, founded in 1776.

Manumission Society opened first African Free School in New York in 1787,

2 In 1962, the 87th Congress passed the Migrant Health Act, first national legislation dealing with migratory farm workers.

Major John R. Lynch, Mississippi Speaker of the House and three times United States Congressman, died 1939.

Gaspar de Portóla discovered San Francisco Bay in 1769.

James D. Atcitty and Monroe Jymm, both Navajos, in 1964 became the first Indians elected to the House of Representatives of the state of New Mexico.

3 William L. Dawson, Black American elected to Congress from Chicago, in 1942.

4 Carlos M. Teran, Colonel in Air Force Reserve and Los Angeles superior court judge since 1959, born in 1915.

Pablita Velarde, called the greatest Indian woman painter, born in the Santa Clara Pueblo in 1918.

NOVEMBER

5 Shirley Chisholm, first Black woman elected to House of Representatives, in 1968.

Theodore S. Wright, first Black recipient of theological degree in the United States, born 1836.

6 Francisco Madero inaugurated as constitutional President of Mexico in 1911.

Joan Murray, Black media executive and airplane pilot, born 1941.

Michael Chosa, Ojibwa Indian and social activist, born 1936.

7 Richard C. Hatcher elected first Black mayor of Gary, Indiana in 1967.

Hector P. Garcia, physician and diplomat, sworn in as a commissioner of the United States Commission on Civil Rights in 1968.

8 General Oliver O. Howard, Black founder and namesake of Howard University, born 1830.

Cortes made his first entry into Mexico and was amicably received by Montezuma II, in 1519.

9 Benjamin Banneker, Black astronomer, inventor and mathematician, born in 1731.

Occupation of Alcatraz Island in San Francisco Bay by American Indians in 1969.

10 Andrew Hatcher, Black American, named Associate Press Secretary to President Kennedy, in 1960.

11 Shirley L. Graham (Mrs. W.E.B. Dubois) Black author, editor, composer, born in 1906.

Veterans Day

12 Dolly Smith Akers, an Assiniboin, became the first Indian female elected to the Montana State Legislature and first woman to chair her tribal council in 1960.

13 United States Supreme Court held segregation in transportation unconstitutional in 1956.

Robert E. Gonzales, Director, Legal Defense and Education Fund and San Francisco City and County Supervisor, born in 1936.

14 Robert Fulton, American inventor, born in 1765.

15 J. M. Langston, Black lawyer, educator, social activist, died in 1897.

Bartolome de Medina, a miner at Pachuca, Mexico invented the "patio" process for separating silver from ore in 1557.

NOVEMBER

16 W.C. Handy, Black American and famed "Father of the Blues," born in 1873.

The Independence of Mexico was declared at Chilpancingo in 1913.

17 William Hastie, first Black Federal Judge and Governor of the Virgin Islands, born 1904.

18 Casa Grande National Monument, ruined adobe tower of Indians, established in 1918.

Sojourner Truth, abolitionist and former slave, born in 1787.

Uvaldo H. Palomares, a Mexican American psychologist, professor, and Co-director of Human Development Training Institute, San Diego, born in 1936.

19 President Lincoln delivered the Gettysburg Address in 1863.

Charles S. Gilpin, Black actor, born in 1878.

20 G.T. Woods, Black inventor of the "Electric Railway Conduit" in 1893.

22 President Kennedy assassinated in Dallas, Texas, in 1963.

Ox Cart War of 1857 between Mexican ox cart Freighters and Americans.

23 A.J. Beard, Black inventor of the "Jenny Coupler" used to connect railroad cars in 1897.

24 Robert S. Abbott, Black founder and publisher of the Chicago Defender, born in 1870.

Junipero Serra, Spanish missionary in California, born on the island of Majorca, 1713.

25 Marcus Garvey, founder of the Universal Negro Improvement Association, born in 1887.

In 1598, Juan Oñate colonized San Gabriel (Chamita) twelve miles north of Santa Fe.

Johnny Belindo, a Navajo-Kiowa, elected Executive Director of the National Congress of American Indians in 1967.

27 Final battle of the French and Indian War (1754-1763).

Hosia Richardson, first Black jockey to ride in Florida, 1951.

Porfirio Díaz became President of Mexico in 1876 and ruled for 25 years.

NOVEMBER

28 William H. Lewis, Black United States Assistant Attorney General, born 1868.

29 Hanukkah, Jewish New Year

Thurgood Marshall, first Black to serve on United States Supreme Court, born 1908.

Solomon McCombs, Creek Indian artist, born 1913.

30 Philippine National Heroes Day

Mark Twain (Samuel Clemens), American humorist, born 1835.

Shirley Chisholm, first Black woman elected to Congress, born 1924.

DECEMBER

1 Lee Trevino, Mexican American golf champion, born 1939.

Rosa Parks, Black woman who refused to move to the rear of the bus in Alabama, sparking the Civil Rights Movement in 1955.

Arthur Spingarn, NAACP founder and president, died in 1971.

2 Harry T. Burleigh, Black composer and singer, born in 1866.

Beatien Yazz (Jimmy Toddy) Navajo Indian considered "the greatest living primitive painter," born 1928

3 First Black girls' school designed to prepare teachers, opened by Myrtilla Miner in 1851.

4 Phillip Montéz, founder of the Association of Mexican American Educators of California and Director, Western Field Office, United States Commission on Civil Rights, born 1931.

Alpha Phi Alpha, first Black Greek letter society organized as a fraternity in 1906.

5 Walt Disney, American producer of motion picture sound cartoons, born 1901.

National Council of Negro Women founded in 1935 by Mary McLeod Bethune.

Vicente T. Ximenes, decorated World War II bombardier, Commissioner of the Equal Employment Opportunity Commission, born 1919.

6 First National Black labor group in America, the Colored National Labor Convention, met in Washington, D.C. in 1870.

DECEMBER

6 Ira Hayes, Pima Indian who raised the flag at Iwo Jima in World War II, died in 1955.

7 Japan bombed Pearl Harbor, beginning World War II in 1941.

8 National Equal Rights Convention adopted resolution to include Blacks, in 1873.

An earthquake destroyed most of Mission San Juan Capistrano killing forty Indians in 1812.

9 Joel Chandler Harris, Black creator of "Uncle Remus," born 1848.

10 United Nations Human Rights Day

Dr. Ralph J. Bunche, first Black awarded the Nobel Peace Prize, in 1950.

Red Cloud, a main Chief of the Oglala Tenton Sioux, died 1909.

12 Negro National Anthem, "Lift Every Voice and Sing," written in 1900.

13 Archie Moore, famous Black boxer, born in Mississippi in 1916.

First Regional Conference on the Education of Spanish Speaking People in the Southwest commenced in Austin, Texas in 1945.

14 Dinah Washington, Black "Queen of the Blues," died in Detroit, Michigan in 1963.

Louis W. Ballard, a Quapau-Cherokee Indian composer, born 1931.

15 Sitting Bull, Chief of the Hunkpapa Tenton Sioux Indians, died 1890.

Indian Rights Association formed in Philadelphia in 1882.

16 The G.I. Forum, a Mexican American veterans group organized in Texas in 1948.

Augusta Savage, sculptress, commissioned by New York World's Fair to symbolize the contribution of Blacks to music, in 1937.

John Tebbel, Ojibwa Indian writer and author, born 1902.

17 Mrs. Romana Acosta Bañuelos sworn in as thirty-fourth Treasurer of the United States, in 1971.

18 Thirteenth Amendment to the Constitution ending slavery proclaimed in 1865.

19 Carter G. Woodson, who initiated "The Journal of Negro History" and started the observance of Negro History Week in 1926, born in 1875.

DECEMBER

19 Benito Juarez re-elected President of Mexico in 1867.

20 South Carolina seceded from the Union giving rise to the Civil War in 1860.

21 Pilgrims landed at Plymouth Rock in 1620.

Santa Barbara, "Queen of the Missions," destroyed by an earthquake in 1812.

22 Dr. W.E.B. DuBois, first Black elected to membership in the National Institute of Arts and Letters, in 1943.

23 Madame C.J. Walker, Black millionaire cosmetologist and inventor of the "hot comb," born in 1869.

24 Cabel (Cab) Calloway, Black singer and actor, born in 1907.

25 Christmas Day

26 Jack Johnson became the first Black heavyweight champion of the world in 1908.

Inauguration of the Aztec calendar in the large Teocali of Mexico City, in 1420.

28 S.H. Archer, Black teacher and President of Morehouse College, born in 1870.

29 The Ghost Dance War ended with the massacre of three hundred Sioux at the Battle of Wounded Knee, 1890.

Texas formally admitted to the Union in 1845.

30 Rizal Day, to honor Filipino hero who fought in the Revolution against Spain.

Louis R. Bruce, Mohawk-Oglala Sioux, organized first National Indian Conference on Housing; winner of American Indian Achievement award and the Freedom Award, born 1906.

31 Ellis Island, New York port of entry for immigrants opened in 1890.

Clarence Major, editor, author of Dictionary of Afro-American Slang in 1970, born 1936.

The farm-labor importation program which had employed more than four million Mexican braceros in twenty-one states came to an end in 1964.

JANUARY

1 Betsy Ross, who made the first American flag, born in 1752.

Emancipation Proclamation issued by President Lincoln in 1863.

2 The Liberator, first Black newspaper published in Boston, Massachusetts in 1831.

3 Second United States Indian reservation founded in 1786.

Carlos Montezuma, Apache physician, died 1923.

4 Mary Eliza Mahoney, first professional Black nurse in the United States, born 1926.

5 George Washington Carver, scientist and painter, died 1943.

6 Charles Somner, abolitionist and advocate of equal justice for all, born 1811.

New Mexico admitted to the Union as the fourty-seventh state in 1912.

7 Marian Anderson, Black opera singer, made her debut at the Metropolitan Opera House in 1955.

8 More than five hundred free Black soldiers participated in the Battle of New Orleans in 1815.

9 Opening of Cheyenne-Arapaho Reservation in 1892.

11 Stephen Foster, songwriter, born 1826.

Hernandez vs. Driscoll decision held that children with language deficiencies could be grouped the first year with approval of school authorities, in Texas in 1957.

12 Lorraine Hansberry, Black playwright of "A Raisin in the Sun," died 1965.

California Mission Santa Clara de Asis founded by Tomás de la Peña in 1777.

13 Salmon P. Chase, anti-slavery leader and Chief Justice of the United States, born 1808.

First Black labor convention in 1869.

14 Philippine leader Carlos Romulo, born 1901.

15 Ignacio Lozano, publisher and editor of the Los Angeles Spanish language daily newspaper "La Opinion," born 1927.

Martin Luther King, Jr., Black American clergyman and civil rights leader who spearheaded the idea of nonviolent resistance to racial segregation, born 1929.

JANUARY

16 Alpha Kappa Alpha sorority, the first Greek letter organization for Black women founded at Harvard University in 1908.

17 Benjamin Franklin, statesman and inventor, born 1706.

Hector P. Garcia, civic leader and diplomat, born 1914.

Pitchlynn, Choctaw Chief, died in 1881.

18 Daniel H. Williams, Black surgeon and founder of Provident Hospital in Chicago, born 1856.

19 Raymond Carrasco, Deputy Director, Inter-Agency Committee on Mexican American Affairs, born 1935.

20 Sarah W. Fabio, Black educator and author, born 1928.

Red Jacket, Seneca Indian who sided with British during Revolutionary War, died 1830.

21 I.M. Jackson Coppin, first Black woman college graduate (Oberlin College), died 1913.

23 Elizabeth Blackwell, first woman in the United States granted a medical degree, in 1849.

24 Creek Indians signed Treaty of Washington in 1826.

James Marshall discovered gold forty miles from Sacramento precipitating the California gold rush in 1848.

25 Constance B. Motley became first Black woman named to a federal judgeship, in 1966.

Iroquois Indian leader Hendrick went to battle at age seventy, died in 1755.

27 Leontyne Price, Black opera singer, made her debut at the Metropolitan Opera House in 1961.

28 Wilma Rudolph, United States Olympic track star named 1960 Woman Athlete of the Year, in 1961.

29 Obregon forced Villa out of Mexico City in 1915.

31 Congress passed thirteenth amendment which abolished slavery in America, in 1865.

FEBRUARY

1 Langston Hughes, Black author, poet, playwright, born 1902.

2 Treaty of Guadalupe Hidalgo concluding the Mexican War, signed in 1848.

John S. Rock, first Black admitted to practice before the United States Supreme Court, in 1865.

3 Laura W. Waring, Black painter and illustrator, died 1948.

5 Louis Lautier, first Black journalist admitted to National Press Club, in 1956.

6 George H. (Babe) Ruth, baseball star, died in 1948.

Benjamin Banneker built first American clock to strike the hours, in 1754.

7 Negro History Week, annual observance began in 1926.

8 Boy Scouts of America founded in 1910.

9 Paul L. Dunbar, known as Black "Poet of his people," died in 1906.

10 Allie Reynolds, Creek Indian, baseball player, elected to Baseball Hall of Fame in 1966, born 1917.

11 Thomas A. Edison, American inventor who patented more than one thousand inventions, born 1847.

Benito Juarez declared constitutional President of Mexico at Vera Cruz in 1858.

12 Organization of the National Association for the Advancement of Colored People (NAACP) in 1909.

Abraham Lincoln's Birthday.

13 Absalom Jones, first Black rector in the United States, died 1818.

14 Frederick Douglass, abolitionist and statesman, born a slave in 1817.

15 Susan B. Anthony, organizer for equal rights for women, born 1820.

Nat "King" Cole, Black singer and pianist, died 1965.

17 George Washington's Birthday

League of United Latin American Citizens formed in Texas in 1929.

19 John Glenn, Jr., United States astronaut orbited the earth three times in 1962.

FEBRUARY

19 Sidney Poitier, first Black to win an Oscar, born 1924.

21 Nina Simone, Black jazz singer, born 1935.

The "Cherokee Phoenix" was the first newspaper in any North American Indian language published both in English and Cherokee, in 1828.

22 Francisco Madero, President of Mexico, assassinated by agents of Victoriano Huerta in 1913.

Arthur S. Junaluska, Cherokee Indian, artist and playwright, born 1910.

23 W.E.B. DuBois, Black scholar and author, first Black man to earn a Ph.D., born 1868.

Montezuma Castle National Monument established in Arizona in 1906.

24 Daniel Payne, Black reformer and educator, born 1811.

25 Cassius Clay (Muhammed Ali) won world heavyweight boxing championship in Florida, in 1964.

26 Henry Wadsworth Longfellow, American poet, born 1807.

Mexican American Political Association organized in California, in 1960.

27 Mrs. F.D. Roosevelt resigned from the Daughters of the American Revolution (DAR) because Marian Anderson was refused the right to sing in Constitutional Hall in 1939.

First Black YMCA organized in Washington, D.C., in 1853.

Dr. N. Scott Momaday, Kiowa Indian, first Indian awarded Pulitzer Prize, born 1934.

28 Gertrude S. Bonnin, Yankton Sioux, formed the National Council of American Indians, also a teacher, author, and lobbyist, died 1938.

MARCH

1 Julián Samora, Mexican American sociologist, author of La Raza: Forgotten Americans, born 1920.

Harry Belafonte, Black singer and actor, born 1927.

"Shawnee Sun," first issue of a semi-monthly newspaper in the Shawnee language, published in 1835.

MARCH

2 Texas formally annexed by the United States in 1845.

3 Alexander Graham Bell, inventor and educator, born 1847.

The Chamizal Border Treaty gave portions of El Paso, Texas back to Mexico in 1964.

United States Congress formally abondoned treaty-making with American Indians in 1871.

4 Willard Motley, Black novelist, died 1965.

5 Crispus Attucks, first American to die in Boston Massacre in 1770.

6 Dred Scott decision denied Blacks right to citizenship in 1857.

Santa Anna seized the Alamo in 1836.

7 Matthew Henson made final dash to North Pole with Admiral Perry, in 1909.

United States Supreme Court ruled against Tuscarora Indians of New York who resisted surveys for dam, in 1960.

8 Phyllis M. Dailey, first Black nurse sworn into Navy Nurse Corps, in 1945.

9 Francisco López, Mexican herdsman who discovered gold near Los Angeles, in 1842.

Margaret Murray, wife of Booker T. Washington, born 1865.

10 Harriet Tubman, "Moses" of the Underground Railroad prior to the Civil War, born 1826.

11 Ralph Abernathy, President of Southern Christian Leadership Conference after Martin Luther King, Jr., born 1926.

12 Girl Scouts of America founded in 1912.

Charlie Parker, Black founder of modern jazz movement, died 1955.

13 Jean Baptiste Pointe de Sable, Black pioneer, founded settlement of Chicago in 1773.

14 Eli Whitney received patent on cotton gin in 1794.

15 John Lee, first Black commissioned officer of the regular Navy assigned to USS "Kearsage," in 1947.

16 Publication of Freedom's Journal, first Black newspaper, in 1827.

MARCH

17 Beginning of 300-mile march by striking grape pickers from Delano, California to Sacramento, led by César Chavez in 1966.

18 Baja, California discovered by Diego Bazerra de Mendoza in 1533.

19 Pearl Bailey, Black singer and author, born 1918.

20 Andrew Billingsley, educator, author, international and national worker for social welfare, born 1926.

21 Benito Juarez, President of Mexico, born 1806.

23 Patrick Henry declared "Give me liberty, or give me death" in 1775.

Wilson Riles, first Black elected California Superintendent of Public Instruction, in 1970.

David L. Martinez, President of the Sacramento Area Economic Opportunity Council, born 1931.

24 Canada gave Blacks the right to vote in 1837.

Richard Oakes, a Mohawk-St. Regis Indian, leader of Alcatraz Islands occupation, born 1942.

25 "Scottsboro Boys" arrested at Paint Rock, Alabama, became a world-wide civil rights cause, in 1931.

Ishi, last of Yahi Indians of California, died 1916.

26 Robert Frost, educator and poet, born 1873.

27 San Jose became first city incorporated in California, in 1850.

28 Crystal Bird Fauset, first Black woman elected to a state legislature in Pennsylvania, died 1965.

Jim Thorpe, Sauk-Fos Indian, called "world's greatest athlete," died 1953.

29 Duke Ellington, Black jazz musician, died 1974.

30 Fifteenth Amendment giving freed men the right to vote, ratified by Congress in 1870.

Congress created a land commission to pass upon validity of Mexican land titles in 1851.

APRIL

1 Augusta Baker, Black author and librarian, born 1911.

Labor contract covering United States table-grape pickers signed in Los Angeles in 1970.

3 James M. Bell, Black poet, born 1826.

4 Chief Dan George, Squamish Indian, winner of the New York Film Critics Award, 1970, as best supporting actor for his role as a Cheyenne chief in "Little Big Man," born 1899.

5 Booker T. Washington, Black educator, born 1856.

Captain Robert Smalls, Black Civil War hero, born 1839.

6 Matthew Henson, Black explorer, arrived with Commander Peary at the North Pole in 1909.

Discovery of the North Pole

7 William M. Trotter, Black civil rights leader and editor, born 1872.

8 Paul Roberson, dramatist and baritone, born 1898.

Hank Aaron, Black baseball player, broke Babe Ruth's home run record in 1974.

9 Civil Rights Bill passed by Congress in 1866 granting citizenship to ex-slaves and making slavery a crime.

Nathan Hare, Black publisher, educator, author, born 1934.

10 Jackie Robinson, first Black in Major League Baseball, signed by Brooklyn Dodgers in 1947.

11 Civil Rights Act of 1968 banned racial discrimination in housing, signed this date.

12 Government of Massachusetts made peace with Indians at Casco, Maine in 1678.

Emmett Ashford became first Black umpire in Major League Baseball in 1966.

13 Lawrence Bradford, Jr., first Black page to serve in either house of Congress on this date in 1965.

14 First abolition society in the United States founded in Pennsylvania in 1775.

George Pierre, Washington State Representative, Chief of Colville Confederated Tribes, born 1926.

APRIL

15 Leonardo Da Vinci, Italian painter, sculptor, engineer, and inventor, born 1452.

Bessie Smith, Black blues singer, born 1898.

16 José de Diego, Puerto Rican patriot and political writer, born 1867.

Wilbur Wright, flew first successful flight in a motor powered airplane with his brother, Orville, born 1867.

17 Francis Williams, first Black college graduate in the United States, in 1758.

18 Paul Revere made his famous ride in 1775.

Mickey Gemmill, former Chairman of Pit River tribal council in northern California, born 1944.

19 Beginning of the Revolutionary War in 1775.

20 Fisk University, Nashville, Tennessee opened doors to educate Blacks in 1866.

21 Friedrich Froebel, German founder of the kindergarten system, born 1782.

La Donna C. Harris, granddaughter of a Comanche medicine man and founder of "Oklahomans for Indian Opportunity," born 1931.

22 California Legislature adopted a law to protect Native Indians in 1850.

Benjamin G. Brawley, educator and author, born 1882.

23 Granville T. Woods, Black inventor who obtained more than fifty patents, including one for an incubator, born 1856.

William Hensley, Eskimo, Alaska State Representative since 1967, born 1941.

24 Robert J. Acosta, founder of the Blind Teachers of California, born 1939.

Oldest American Black medical association, the Medico-Chirugical Society, organized in Washington, D.C. in 1884.

25 Ella Fitzgerald, popular Black jazz singer, born 1918.

The first shots of the Mexican War were fired at La Rosa, Mexico in 1846.

27 Samuel Morse, artist and inventor of the telegraph system, born 1792.

Coretta Scott King, Black civil rights leader and widow of Martin L. King, Jr., born 1927.

APRIL

28 George B. Vashon, first Black admitted to bar of New York Supreme Court, in 1847.

Father Eusebio Francisco Kino founded the mission of San Xavier del Bac, the most impressive Spanish monument in the Southwest, in 1700.

29 Duke Ellington, one of the most all-pervasive contributors to the development of jazz in the United States, born 1899.

Treaty signed with Sioux ending Powder River War, in 1868.

Casey Jones rode to his death in 1900.

30 George Washington, inaugurated as first President of the United States, in 1789.

MAY

1 Mexican American Legal Defense and Education Fund started in San Antonio, Texas with Ford Foundation Grant, in 1968.

Lei Day in Hawaii

Mrs. Emma C. Clement, first Black woman named "Mother of the Year," in 1916.

2 "Poor Peoples March" to Washington began in 1968.

3 Anthony Benezet, established first Black school in Philadelphia, born 1713.

Henry B. Gonzalez, United States Congressman from Texas since 1960, born 1916.

4 North Carolina commended and freed Edward Griffin, Black Revolutionary War soldier, for meritorious service, in 1784.

Yeffe Kimball, Osage Indian, illustrator and author, born 1914.

5 Cinco de Mayo, Mexican troops defeated French Army at Puebla, Mexico in 1862.

Japanese Boys Day

Gwendolyn Brooks, first Black to win Pulitzer Prize for poetry, in 1950.

6 President Eisenhower signed the Civil Rights Act of 1960.

MAY

7 Eleazer Wheelock's Indian school, forerunner of Dartmouth College, established in 1754.

8 Black Beaver, scout, guide, and interpreter for the Kiowa, Comanche, and Wichita tribes, died 1880.

9 Treaty of Payne's landing, 1832, resulting in second Seminole War (1835-1843).

John Brown, abolitionist, born 1800.

10 United States Supreme Court outlawed public school segregation in 1954.

11 William G. Still, Black composer, born 1895.

12 Hank Adams, Assiniboin-Sioux Indian, recipient of the Abraham Lincoln Award of National Education Association "for courageous actions in pursuit of equal opportunities," 1971, born 1944.

13 Joe Louis, heavyweight champion, born 1914.

14 Pope, medicine man and leader of great Pueblo revolt in 1680 which sought to exclude Spanish influence on the Tewa-San Pueblo Indian culture, died 1688.

15 George H. Wanton, Black American awarded the Congressional Medal of Honor, born 1866.

16 Texas enacted homestead law directly patterned upon Mexican land system, in 1839.

Howard Rock, Eskimo editor of the "Tundra Times," published in Fairbanks, Alaska in 1970.

17 Supreme Court held that "separate educational facilities are inherently unequal" in Brown vs. Topeka Board of Education in 1954.

Ben Riefel, United States Congressman from South Dakota in 1960-1971, named outstanding American Indian in 1956, born 1906.

18 Indian Removal Act of 1830 encouraged tribes to settle west of the Mississippi.

Lewis Temple, Black slave and inventor of the whale harpoon, died 1854.

Pop Chalee, Taos Pueblo woman painter of murals which combine Oriental and American Indian motifs, born 1908.

19 Malcolm X, human rights activist, born 1925.

MAY

19 Treaty between the United States and Mexico for cession of California and New Mexico, ratified in 1848.

20 The Foreign Miners Tax Law of 1850, aimed at eliminating Mexicans from gold fields, went into effect.

21 Clara Barton founded the American Red Cross in 1881.

22 Arthur Tappan, abolitionist, born 1786.

Mexico declared war on Germany, Italy, and Japan in 1942.

23 Sgt. William H. Carey, first Black to win Congressional Medal of Honor, in 1900.

24 Portola's second expedition reached Monterey Bay, California from San Diego in 1770.

Brummett Echohawk, Pawnee Indian, artist and creator of comic strip "Little Chief," born 1922.

25 Bill (Bojangles) Robinson, Black American known as the "King of Tap Dancers," born 1878.

Porfirio Díaz forced to resign the presidency of Mexico by Francisco Madero's successful revolutionary war, in 1911.

26 Keely Smith, Cherokee Indian, vocalist and Grammy Award winner (1958), born 1935.

28 First Women's Rights Convention held with Sojourner Truth presiding, in 1851.

29 John F. Kennedy, thirty-fifth President of the United States, born 1917.

Bert N. Corona, founder of Mexican Youth Conference (1936), Mexican American Political Association (MAPA) in 1958, born 1918.

30 Countee Cullen, Black poet, born 1903.

31 Supreme Court ordered school integration in 1955.

JUNE

1 Sojourner Truth set out on her pilgrimage to declare the evils of slavery, in 1843.

Brigham Young, Mormon leader, born 1801.

2 Addison Gayle, Jr., educator and author, born in Virginia in 1932.

Thomas Segundo, a veteran of World War II and the first Papago Indian to earn a college degree.

3 Charles Drew, organizor of the American Red Cross Blood Bank for the Armed Forces during World War II, born 1904.

Wesley A. Brown, first Black graduate of the Navel Academy at Annapolis, 1949.

4 Robert F. Kennedy, Attorney General, Senator, and United States presidential candidate in 1968, assassinated in 1968.

5 Reies L. Tyerina, staged "Courthouse Raid" at Tierra Amarillo, New Mexico in 1967.

Roland Hayes, world famous Black tenor, born 1887.

7 Nikki Giovanni, Black author and poet, born 1943.

Melvin Thom, Paiute Indian and founder of the National Indian Youth Council, born 1939.

8 Cochise, Apache Chief who fought United States troops in Arizona, died 1874.

9 Meta Vaux Warick Fuller, Black sculptress in the nineteenth century, born 1877.

10 Marcus Garvey, founder of the United Negro Improvement Association, died 1940.

11 Kamehameha Day in Hawaii, observed in celebration of the anniversary of the birth of Kamehameha I, the king of Hawaii in 1819.

12 Medger Evers, NAACP field secretary for Mississippi, assassinated in 1963.

Decree by Benito Juarez established religious liberty and declared church property as belonging to the country, signed in 1859.

13 Tony Calderon, civic leader and founder of Involvement of Mexican Americans in Gainful Endeavors (IMAGE), born 1933.

Thurgood Marshall, Black American appointed to the United States Supreme Court in 1967.

JUNE

14 Flag Day, Stars and Stripes officially adopted in 1777.

Hawaiian Islands became United States territory in 1900.

Pueblo Indian Revolt drove Spaniards completely out of New Mexico in 1680.

15 Henry O. Flipper, first Black to graduate from West Point, in 1877.

Onasakenrat, Mohawk Chief noted for his translations of the Bible into his native tongue, died 1877.

16 Ford Foundation announced formation of the Southwestern Council of La Raza to help efforts to achieve civil rights for Mexican Americans in 1968.

Junipero Serra founded first mission in upper California, San Diego de Alcala, in 1769.

17 James W. Johnson, Black editor, poet, lawyer and United States consul, born 1871.

Mission San Buenaventura sold by Governor Pio Pico to Don Jose Arnaz, California's first real estate promoter, in 1846.

19 Julian Nava, professor, San Fernando Valley State College and author of "Mexican Americans - Past, Present, and Future," born 1927.

20 Carlisle Indian School in Carlisle, Pennsylvania opened in 1879 and was the first nonreservation Indian school in the United States.

21 Luis Antonia Arguello, first Governor of Upper California under the government of Mexico, born 1784.

Joseph R. Rainey, first Black Congressman to serve in the United States House of Representatives, born 1832.

22 Alex P. Garcia, California State Assemblyman (1968) and first Mexican American to serve 40th Assembly District, born 1929.

Joe Louis defeated James Braddock for the heavyweight boxing title in 1937.

The Cherokee Nation submitted memorable protest to the United States Congress against a fraudulent 1835 treaty negotiated at New Echota in 1836.

23 Wilma Rudolph, Olympic Gold Medal winner and "World's Fastest Woman," born 1940.

24 John Russwurm, first Black college graduate awarded degree at Bowdoin College in 1826.

JUNE

25 Crusade for Justice begun by Rodolfo "Corky" Gonzales in 1965.

General George Custer defeated by Sioux at Little Bighorn in 1876.

Beatrice Murphy, Black editor, author, and columnist, born 1908.

26 Cortez attacked by Aztecs, Montezuma II interceded but was stoned by the mob in 1520 and later died from the wounds.

27 Helen Keller, blind and deaf author, lecturer, and educator of the blind, born 1880.

Paul L. Dunbar. Black poet, born 1872.

28 Fugitive slave laws repealed by Congress in 1864.

29 William J. Simmons, Black author and Kentucky leader, born 1849.

30 Lena Horne, Black actress and singer, born 1917.

Act of Congress established Department of Indian Affairs in 1834.

JULY

1 Harriet Beecher Stowe, author of "Uncle Tom's Cabin," died 1896.

2 President L. B. Johnson signed Title VII of the Civil Rights Act prohibiting job discrimination in private business, became effective in 1965.

Death of Porfirio Díaz, President of Mexico, in 1915.

3 Macon B. Allen, first Black lawyer admitted to Maine Bar, in 1844.

4 Independence Day, Declaration of Independence signed on July 4, 1776.

Louis Armstrong, Black jazz trumpeter and singer, born 1900.

6 California's Big Bear Rebellion began with the capture of General Mariano Vallejo, military commander of the Mexican forces in California, in 1846.

7 Charles Evers, first Black since Reconstruction to hold position of mayor in a biracial city (Fayette) in Mississippi, in 1969.

8 Tomau, Menominee Chief who guided and scouted for Zebulon Pike, died 1818.

9 Commissioner of Indian Affairs first appointed by United States government in 1832.

JULY

9 Dr. Daniel H. Williams, Black doctor who performed the first successful heart operation at Chicago's Provident Hospital, in 1893.

Vicente T. Ximenes took oath of office as Commissioner of the Equal Employment Opportunity Commission in 1967.

10 Mary McLeod Bethune, Black educator who was the first President of the Bethune-Cookman College after the Cookman Institute merged with her school, born 1875.

11 Luther P. Jackson, Black historian, born 1892.

12 William H. Council, Black educator and political leader, born 1849.

13 Pancho Villa, Mexican revolutionist, died 1923.

First United States victory in Korea won by Black troops of the 24th Infantry Regiment.

14 Ella Deloria, Sioux Indian, anthropologist, linguist, and author, died 1971.

15 Maggie L. Walker, first Black woman to become president of a bank, born 1867.

Mexican farm workers in Texas, under leadership of Eugene Nelson, called a strike in 1966.

16 Violette A. Johnson, first Black woman admitted to practice before the Supreme Court, born 1882.

17 Major General Clarence Tinker, Osage Indian, first Indian General since Ely S. Parker; Tinker Air Force Base in Oklahoma is named after him, born 1887.

18 Blacks legally became citizens of the United States in 1868.

19 John Coltrane, Black jazz tenor saxophonist, died 1967.

Harry Whitehorse, Sauk-Winnebago Indian, metal sculptor for Aluminum Company of America, born 1928.

20 Astronaut Nail Armstrong took human's first step on the moon in 1969.

21 New Orleans Tribune, first daily Black newspaper, also first published in French and English, in 1864.

22 Jane M. Bolin, first Black woman judge in the United States and appointed by New York Mayor Fiorello LaGuardia in 1939.

JULY

23 Charles Albert "Chief" Bender, Minnesota Chippewa Indian, leading pitcher in the American League in 1910 and elected to Baseball Hall of Fame (1953), born 1883.

24 Estevanico De Vaca and two other survivors of the Panfilo de Narvaez expedition of 1528 reached Mexico City in 1536.

Ira Aldridge, Black tragedian actor, born 180[illegible].

25 Yucca House National Monument marks a once-thriving prehistoric Indian village in Colorada, established in 1919.

26 Spottswood W. Robinson, Black Dean of Howard Law school and judge of the United States District Court, born 1916.

Raul Morin, decorated World War II soldier, social activist and author, born 1913.

27 Jules Wright, Athapascan Indian, Alaska State Representative, born 1933.

28 By law, Black regiments became part of the Army in 1866.

29 United Farm Workers Organizing Committee led by César Chavez signed a contract ending their five-year-long grape pickers' strike in 1970.

31 Padre Miguel Hidalgo, Mexican priest who tollec the bells of independance of Mexico from Spain, executed in 1811.

AUGUST

1 Arthur Ashe became the United States' first Black "Davis Cup" player in 1963.

2 Alfonso Z. Gonzales, attorney, Chairman of the Human Relations Commission of City and County of Sacramento, born 1931.

James Baldwin, novelist, essayist, civil rights activist, born 1924.

3 Nimham, Wappinger Indian Chief, lived along the Hudson River and traveled to England in 1762 to recover Indian land, died in 1778 in the Battle of Kingsbridge.

4 Robert Purvis, Black abolitionist, born 1810.

5 It was from Tubac, Arizona that Juan Bautista de Anza commenced his famous march across the California desert to San Gabriel in 1775.

James H. Cone, Black educator, theologian and author, born 1938.

AUGUST

6 James Forten, Black businessman and abolitionist, born 1766.

7 Dr. Ralph J. Bunche, diplomat and first Black to receive Nobel Peace Prize (1950), born 1904.

8 Matthew Henson, Black explorer and first to reach the North Pole, born 1866.

9 Muriel Wright, daughter of Choctaw Chief Allen Wright, editor and author, born 1889.

Jesse Owens, Black athlete, won four gold medals at Berlin Olympics in 1936.

10 Marjorie M. Lawson, appointed first Black woman judge of Juvenile Court in Washington, D.C., in 1962.

11 William A. Durant, Choctaw Indian Chief, former speaker, Oklahoma House of Representives, died 1948.

Carl T. Rowan, Black journalist, born 1924.

12 Home of Frederick Douglass dedicated as a national shrine in 1922.

13 Tenochtitlan fell to Cortes in 1521 and Spanish conquest of the Aztecs was complete.

14 Ernest E. Just, Black biologist, born 1883.

15 William Jones, Sauk-Fox Indian, noted ethnologist, born 1871.

Samuel C. Taylor, Black composer, born 1875.

16 Peter Salem, heroic Black "Bunker Hill" soldier and Minute Man, died 1816.

17 David Fox, Ottawa Indian, head of Great Lakes Indian Craftsmen, born 1934.

Archibald H. Grimke, Black lawyer, journalist, United States consul, born 1849.

18 Floyd Patterson won a victory over Roy Harris in a world heavyweight title fight in Los Angeles, in 1958.

19 Eugene Gonzales, educator and Associate Superintendent of Public Instruction, State of California, born 1925.

20 Spotted Tail, warrior and Chief of the Brule Sioux who unsuccessfully negotiated for mineral rights in the Black Hills, born 1833.

21 William "Count" Basie, band leader, born 1904.

Hawaii became the fiftieth state in 1959.

AUGUST

22 Mexican American Political Association (MAPA) organized in 1959.

Benjamin Lundy, Black colonizationist and abolitionist, died 1839.

23 League of Latin American Citizens, this organization was the first Mexican American effort at unified articulation of their needs as United States citizens, formed in 1927.

Dr. Charles A. Eastman, Sioux Indian, physician and author, died 1939.

William L. Rowe, appointed first Black Deputy Police Commissioner in New York, in 1951.

24 New Mexico annexed to the United States after a protracted war in 1846.

25 Althea G. Darben, Black tennis star, born 1927.

26 William L. Dawson, Congressman and first Black to become Vice President of the Democratic National Committee in 1943.

27 Francis LaFlesche, son of former Omaha Chief, ethnologist, born 1860.

Simeon S. Booker, Black journalist and author, born 1918.

28 200,000 white and Black Freedom Marchers led by Martin Luther King, Jr., converged on Washington, D.C. in 1963 to support the Civil Rights Bill.

29 Miguel Montéz, dentist, educator and member of the State Board of Education since 1966, born 1933.

30 Roy Wilkins, Black civil rights leader, born 1901.

31 Desegregated classes began for the first time in more than two hundred school districts across the South in 1970.

MULTICULTURAL PROGRAM REMARKS

by Malu Carrizales, Teacher, Fremont Elementary School

It was a very enjoyable and terrific experience to have taken part in the multicultural program. We teachers got to know each other better through closer contact. The research I did proved to be very worthwhile, and I felt much more prepared to participate in the lessons on the cultures we studied. If I had done all the research myself, I probably would not have gone into it so deeply. Providing interesting information for the students was my goal.

The students looked forward to going to other rooms; it was like opening a present to find a new surprise every time. Many of them seemed to like the art and dancing from different cultures. Most of the students in my class began to talk about what they had done in the other rooms as soon as they walked into our room. They were always excited about what they had learned. I think the Multicultural Incentive Grant Program exchange made them feel more at ease and more likely to share openly with each other in our room. Students who had not wanted to take part before, showed a new willingness to express themselves to me and to the class.

Everyone involved was very pleasant and cooperative. Each one respected the other's ideas, feelings, and suggestions. Overall, it was a very enjoyable experience because we all got along so beautifully together. I will gladly work again with this same group on any other project suggested.

Our culminating events were important too, making it possible for us to share all the good things we had done with the entire school.

A STATEMENT ABOUT THE MULTICULTURAL PROGRAM

by Bob Evans, Teacher, Fremont Elementary School

Through the Multicultural Incentive Grant Program, I have had the opportunity to examine parts of other cultures. Many facets of the program were educational not only for the students, but for me also. By emphasizing the multicultural education, I strongly believe that the students involved began to feel good about other people and about themselves.

I believe the material presented to students was exciting and new, and the variety of teaching strategies motivated high interest among the students.

I enjoyed searching and finding information about the different cultures. It took a little more thought and planning in selecting a method of presenting this information to the students.

I believe the students responded well to the changing of rooms, and performed well for the six teachers involved.

COMMENTS ON THE MULTICULTURAL PROGRAM

by Pat Dahlberg, Teacher, Fremont Elementary School

I feel truly grateful that I was able to participate in the Multicultural Incentive Grant Program at Fremont Elementary School. I really believe that what we have done and what we plan to do next year is the right thing, "the way" to educate children.

My fifth and sixth graders have grown in so many ways. A few of the changes I have noticed are:

1. Increased attendance; students waiting on the steps of the portable or waiting by the parking lot for my car to arrive at school - children eager to start the day.
2. Students speaking freely of their background without fear of ridicule from their peers, for example:
   1) "My grandmother was born in Mexico. She doesn't speak English very well. I help her when we go shopping."
   2) "My mom is Japanese. I was born on some islands off the coast of Japan, then my dad brought us to the United States."
   3) "My mom is a good cook - especially soul food. Her sweet potato pie is REALLY BAD."
   4) "If Lincoln hadn't freed the slaves, would I be a slave?"
3. Students delighting in finding out about someone else's culture. What fun it was to beat a drum and do dance and chant to an authentic Indian song around a campfire. What fun it was to take off our shoes and sit on the floor to eat Chinese food!
4. Students gaining in tolerance and sensitivity to others - at school, in their families, the whole world. In one instance, children were moved

to tears by the stories of Harriet Tubman and Chief Joseph. It was exciting to see children clasping hands and really knowing why they were singing "We Shall Overcome."

5. Students gaining in knowledge, able to discuss issues that a few months ago they did not even realize existed.
6. Students who were never "good" at schoolwork, turning on and being motivated because they were interested.

The students are not the only ones who have changed. Parents, support personnel, project coordinators, teachers and aides have all experienced growth. We've shared so many good times together that I believe we've become wiser for our involvement and have become better human beings. As one of the children said to me, "This school sure has been a 'funner' way of learning."

MULTICULTURAL PROGRAM STATEMENT

by Warren Ewing, Teacher, Fremont Elementary School

When the offer to participate in the Incentive Grant was first mentioned, I was not sitting with my team. As soon as we got together afterwards, I thought, if I've got a brain cell working, I would say this is the staff agreement with which I need to get involved. This is "in". Multicultural and multiethnic are the "now" things.

I was totally unprepared for what the implications would be, but I believed in the idea from the beginning. I did not have any idea that the students would become so involved and be so enthusiastic. How could we know that so much money would be available to spend on children? Even without all these advantages, and with no idea they would be available, I still believed in the concept of multicultural and multiethnic emphasis.

I believe in education as a tool to dispel some of the myths, misconceptions, and natural prejudices that come from ignorance about another culture or ethnic group. I believe that the slant of most stereotyped ethnic images is so ingrained, even in many basic films, textbooks, and other teaching aids, that it will take a major thrust in order to get the proper balance and perspective. The child is a product of so many pressures that early exposure to other ways of life is critical.

In my estimation, multiculturalizing through the Incentive Grant has been the best program to get this message across to children. We have been able to concentrate on areas in the curriculum that are often neglected - even abused - that I feel are vital.

I like the idea of being able to have had a very compatible, congenial group of talented people to conduct this Fremont School Project. I feel confident that the students have been the winners. There has been a self-image and a self-concept improvement made by the children that would be very difficult to measure, but which is really there - the intangible that nevertheless exists. Students in this program were made to feel special. That goal alone would be worthwhile at any school.

I believe that all of us in the program now feel that these elements of multicultural education must be included each year for as long as we teach, no matter how long we teach.

As an evaluation of the program, I feel that the structure and the idea of getting something down so other teachers are able to pick it up and use it is not nearly so important as the fact that time was either set aside or was spent in rethinking the problem of communicating the multiethnic, multicultural concept through to students. How do we reach these children? We took the time to objectively see what could practically be done to educate kids. I think that we did get through on the cognitive level to all students, and with a majority we approached the effective domain also. It is this feeling of accomplishment that makes me feel good about the multicultural education in the Incentive Grant.

I would like to see the time spent on each culture expanded, and some way provided to include a broader section of the social science areas of the curriculum. Perhaps the earlier part of the school year could be used to tie together the American culture with the seasonal topics such as Columbus Day, Veterans Day, Thanksgiving and Christmas. It would seem that we should be able to get

into much of the meat of the social sciences with the longer time segments. We could use the content areas of science and health education as a part of the total social science program.

In summary, I like the Multicultural Incentive Grant. I feel good about the whole approach, what happened in terms of pupil-teacher interpersonal relationships, and what it did to all the people involved.

REFLECTIONS ABOUT THE MULTICULTURAL PROGRAM

by Laura E. McKinney, Teacher, Fremont Elementary School

I feel the Multicultural Incentive Grant Program was very successful. Some of its strong points were:

1. It motivated the children to be inquisitive and anxious to learn.
2. The learning process was a happy involvement by "doing" rather than just reading about facts.
3. The children discovered many things for themselves rather than being spoon-fed information. They were learning painlessly.
4. Students were learning how to relate to each other regardless of their ethnic background.
5. I felt that I established a better rapport with the children because we did so many different things together.
6. Students were happy about this method of learning and happy about themselves. One boy who said, "Since the beginning of the Multicultural Program, I have felt like a free spirit," expressed the feelings of many.
7. Delving into their backgrounds and comparing their own heritage with others was also helpful in creating good feelings about themselves.
8. The students enjoyed rotating to other classrooms and being taught by other teachers. These were added experiences in human relations (learning to relate or interact with a variety of adults).
9. The plan to use the multicultural approach in as much of the curriculum as possible throughout the day was excellent and workable.
10. Multiculturalizing the program takes research and planning, but it is a good goal to work toward, and I intend to do even more of it in the future.

11. Having the daily program integrated with a central theme (such as one culture) is excellent. I liked having the fine arts, literature, history, etc. all being centered around one culture.
12. The children's attendance was an improvement over previous years. The students seemed eager to come to school.

In the future, I would like to see the Multicultural Program implemented the entire school year, so that we can go into each culture in more depth. I would like to see us set goals for what we hope to accomplish for each culture and then make plans to meet those goals.

It has been a rewarding year and I've learned too.

MY FEELINGS ABOUT THE MULTICULTURAL PROGRAM AT FREMONT SCHOOL DURING THE 1974-75 YEAR

by Ken Smith, Teacher, Fremont Elementary School

The time spent on the Multicultural Incentive Grant Program this year was very worthwhile. The boys and girls have shown much interest in the various cultures and have begun to realize the differences and the similarities of peoples in the world. They have become more aware of the feelings of others around them and thus understand one another better.

The students have learned that the lives of people are changed by their environments. The foods they eat, the clothing they wear, and the houses in which they live are all dependent upon the climatic and geographic conditions of the areas in which they live.

Life under various types of leaders was explored. Kings, chiefs, presidents, dictators, and emperors were examined with hopes of creating an interest in the many ways people have been and are being governed in our world.

The games, dances and songs of many different parts of the world have been learned by the children. They have proudly displayed their new knowledge in assemblies for other classes.

Their artistic achievements have shown a good background of understanding of the original art works of the various cultures they examined. The art projects ranged from ancient types of art and primitive art, to modern types of artistic endeavors.

Famous figures of history of all cultures have been studied and it is hoped that the students have been able to better understand how individuals were able

to initiate actions that brought about changes in the lives of many others.

The numerous luncheons and sampling of food gave the children an opportunity to partake of foods which some had never before eaten, and also, to learn about the eating habits and dining styles of other cultures.

The concentrated studies about their own ancestors helped create an awareness of the many different nationalities that can be found in a person's background. Each student made a book which included their ancestors and the beginning of an autobiography, with space for additional information in the future.

Various field trips allowed the boys and girls to examine, first hand, many of the things about which they had studied. The children evidenced the information gained on the trips by writing interesting articles when they returned.

The writing of pen-pal letters to children of different cultures have given the students new friends from various parts of the world.

The people who came to present programs of their own specific skills gave more complete and more in depth lessons to the children than they would have received otherwise.

The Incentive Grant Multicultural Program has brought out new ideas in teaching. I do intend to continue with a similar program in the future. The close cooperation and planning among the six teachers involved has made a smooth working arrangement, as well as helping us to better understand one another, just as I believe the children have learned to better understand one another.

The following pages contain excerpts from Fremont Elementary School students' written evaluations of their participation in the multicultural education program.

Special Thanks.

I enjoyed every minute 123

I have chandge my way of life.

I had a chanch in a life times
I got it
I'm so happy it was fun.

I was Really happy me. I like What WE did.

Now my mother says when I come home that I'm more interested in my homework.

If found that with the insentive Grant program I understand pepole more and it might sound funny, but I understand my self a little bater. Thank you very much Insentive Grant food.

These theacher have done a good job on theaching us about these cultures

And Now I feel good.

I honestly think it changed 124
me in a way to a better
understanding of people and it
bought us the better part of
ourselves and only ourselves.
Thank You

When we started studing about I thought
it would be board but it got good like
I never knew the great wall of China was
15 hundred miles long.

I liked the idea of the Incentive Grant
better than the usual school idea. I
liked the little like carnival in the E.M.C
where we showed off the things we
made. I also liked learning about
people from other countries and
about others cultures and customs.

My mom was very happy to hear that I was studying about these different countries And me myself felt very strongly about what we were doing and it was realy fun.

I learned that learning didn't have to be in the classrom. It could be at an old indian site, the Queen Mary or even a walking feild trip to Fermont.

I liked it most of all when we changed classes.

I wish that we could have it every year. I like the Adventure Grant because we don't have to do Social Studies, Health, or Sience.

One thing I want to say is I have no right to laugh at other cultures because I'm really laughing at my culture. There's a poem that said

If you don't understand other cultures you don't understand your own

I felt good about the Indians and other culters

I think that when I go to the Queen Mary I learn more then in a book. Then you can see the stuff in real life and feel it.

I learned that There is good food in other plasees.

In the Palace of the Dragon It was very very Different For everybody felt that it very different.

The cups didn't have handles like we do on our cups. You had to hold the cup withe two hands

I liked exchanging classes I found out how other teachers were too.

I feel that I learned more than I would have learned in a regular class. Because we went to many field trips.

Because I learned all about diffrent countrys and how diffrent people have there way of living. Some other people don't live like us. Like the mexican's they don't live like me and Im a mexican. All mexican's don't live the same. I learned a lot this year more then I did last year. I like the Incentive Grant a lot.

I didnt dislike anything it was all great. In other words I hope you let them have it agian next year even if I'm not going to be here.

The Incentive grant you have to be a part of it to belive it. You have alot more fun cause you get to go to the places instead of reading out of a book Like going To Independence Hall

I felt last year befor the Incentive Grant stated like school was a bore and not fun. But when this Incentive Grant starled I liked it very much.

I thought it was going to be a dud, but when I got used to it I like it very much. Because we learned alot about other people.

Rosa Paker startes the Bus boycot and turn the page of Histors.

We tasted many foods, we learned there languages, and wore their clothes. We went to diffrent classes to learn more.

I Learn alot of stuff this year about other cultures, in other place, it was fun this Benn may Best year since thrid grad It Was FUN!!!